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SWAHILI TALES.

SWAHILI TALES,

AS TOLD BY NATIVES OF ZANZIBAR.

WITH

AN ENGLISH TRANSLATION.

BY

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PREFACE.

THE following tales were taken down in the first place as a help to my own endeavours to master the language of Zanzibar, and are now printed chiefly as a help to those who are to follow me in the same work. I have tried therefore to make the translation as literal as possible, and to reproduce in English something like the mixture of familiar phrases and unfamiliar ideas which makes up the originals.

All the tales are printed exactly as they were related, and most of them have some touches put in by the narrator on the inspiration of the moment. Of this kind is the substitution, out of compliment to us, of church for mosque in the story of the 'Kites and the Crows.' Another piece of local colouring occurs in the story of 'Mohammed the Languid,' where the merchants fire their cannon when they get home, as all dhows do when they enter the harbour of Zanzibar, though there is not a hint of such a thing in the Arabic original.

I cannot pretend to give any complete account of the sources whence the various tales are derived. Three of them occur in the Arabian Nights, 'Mohammed the Languid' (p. 149), which is Chapter XIV. of Lane's trans-

lation, under the title of 'Aboo-Mohammed the Lazy (it will be seen on comparison that the variations of the Swahili are almost all by way of abridgement); 'The Cheat and the Porter' (p. 411), and 'Hasseebu Kareem ed deen' (p. 331), which are not included in Lane's translation. We have an Arabic MS. in the mission library at Zanzibar, containing the story of 'Hasseebu,' but differing in many of the names and circumstances from the form given in the Arabian Nights. I do not know how far others of the tales may come from Arab sources. It must be remembered that as a Swahili is by definition a man of mixed Negro and Arab descent, he has an equal right to tell tales of Arab and Negro origin.

The 'Story of Liongo' (p. 339) is the nearest approach to a bit of real history I was able to meet with. It is said that a sister of Liongo came to Zanzibar, and that her descendants are still living there. Sheikh Mohammed bin Ali told me that in his young days he had seen Liongo's spear and some other relics then preserved by his family: there seem, however, to be none such now remaining. No one has any clear notion how long ago it is since Liongo died, but his memory is warmly cherished, and it is wonderful how the mere mention of his name rouses the interest of almost any true Swahili. There is a long poem, of which the tale at p. 339 is an abridgement, which used often to be sung at feasts; and then all would get much excited, and cry like children when his death was related, and particularly at the point where his mother touches him and finds him dead. The poem at p. 455 is a later composition. Though described by the author himself as in stanzas of five lines, and rhyming accordingly, the last two lines of each stanza are always written as one; and I was told that they are supposed to have been

Liongo's own, to which the three first were prefixed by Sheikh Abdallah as a sort of commentary. The long lines may be read consecutively, and make as good sense as the rest of the poem.

The most curious thing in this collection is perhaps the latter part of the tale of 'Sultan Majnun,' from p. 254, where every one present joins in singing the verses, if they may be so called, which besides are not in Swahili. The words *niulaga* for the Swahili *nimeua*, and *nilawa* for *nalitoka*, are such as occur in more than one mainland language. I have heard stories referred to and partly told in which the verse parts were in the Yao and the Nyamwezi languages. But it is a constant characteristic of popular native tales to have a sort of burden, which all join in singing. Frequently the skeleton of the story seems to be contained in these snatches of singing, which the story-teller connects by an extemporized account of the intervening history. Something similar is very common in the songs of the mainland peoples. Thus as Bishop Tozer and myself were descending the Zambesi in a canoe, the boatmen sang a favourite ditty, the burden of which is a wail over the ills caused by the wars of the Portuguese outlaw Mariano, or Matekenya. The chief boatman took up the solo part, and instead of the old verses made new ones on us, our losses, our generosity, and future intentions, of which unfortunately we understood but very little.

The late M. Jablonsky, who was for a long time acting French consul in Zanzibar, and who knew far more than any other European of the habits and superstitions of the people, had a large collection of native stories, which, however, he had unfortunately written down, not in Swahili, but in Polish, his reason being, as he told me, that he could translate their niceties of expression and familiar

details into no language so well as into his own mother-tongue. Almost all these stories had sung parts, and of some of these even those who sung them could scarcely explain the meaning. I suppose they had been brought down from the interior by slaves, and perhaps corrupted by them as they gradually forgot their old language.

It will be observed that the place of the fox in our stories is here taken by the *Sungura*, which I ought perhaps to have translated by *rabbit*, as European *rabbits* are called *Sunguras*. I asked a native friend why *Sunguras* should be thought so cunning. He said, "Look at one; it is always moving its mouth, as though it had something to say about everything." It is very common in the streets of Zanzibar to hear one person call out to another—*Ee Sungura wee!* as much as to say—You fox, you! but there is more of reproach in the Swahili than in its English equivalent. There is a famous story of all the beasts agreeing to dig a well, and the Sungura alone refused to help. When it was finished, they watched in turn to prevent his getting water, but he cheated them all except the spider. Again, whenever a snake is mentioned, something more or less magical is sure to be connected with it.

Some likenesses to well-known English tales will strike every one. 'Sultan Darai' is in its first part like all tales of stepmothers, and in its last curiously like 'Puss in boots.' In 'Sultan Majnun,' the hero has a name as nearly like Cinderella as may be (p. 241), and his exploits after all his elder brothers have failed are quite in the old track. 'Goso the Teacher' (p. 285) is absurdly after the pattern of the 'House that Jack built.' Other stories will interest those who are fond of comparing the fairy tales of all nations.

There are specimens of several styles of Swahili. The best and purest language of Zanzibar is represented by the tales told to me by Hamisi wa Kayi, as he is commonly called, though his name is written Khamis bin Abubekr. They are 'The Washerman's Donkey' (p. 1), 'An Indian Story' (p. 139), 'Hasseebu Kareem ed deen' (p. 331), 'The Kites and the Crows' (p. 363), 'The Hare and the Lion' (p. 369), 'The Spirit and the Sultan's Son,' (p. 379), Blessing or Property' (p. 391), and the 'Story of Liongo' (p. 439); to these may be added the short tale (p. 411), 'The Cheat and the Porter,' told to me by Mohammed bin Khamis.

The dialect spoken by a class less refined and educated, less exact in its style and with more Arabic words, is represented by the tales told me by Masazo, who was for a long time our cook and house steward. They are 'Sultan Darai' (p. 11), 'Sultan Majnun' (p. 197), and 'Sell Dear' (p. 295).

A third style is that represented by the story of 'Mohammed the Languid,' which was begun by Mohammed bin Abdallah bin Ali, and taken up at p. 160 by another Mohammed, who unfortunately died when he had got as far as p. 180. It was completed by Mohammed bin Abdallah. This tale may be said to be in the court dialect, which is more Arabic in its forms and vocabulary than the rest, and is characteristically represented by a strict translation of an Arab story.

The dialect of Mombas has furnished only two short pieces, 'Goso the Teacher' (p. 286), and 'The Hare, the Lion, and the Hyæna' (p. 325). They were written out for me by Mohammed bin Abd en Nuri, commonly known as Kathi, who is on his mother's side a grandson of the great Sheikh Mohe ed din, of whom Captain Burton said

that he was the one learned man of the east African coast.

The tales of 'The Lion, the Ape, and the Snake' (p. 423), and 'The Lioness and the Antelope' (p. 435), were told me by Munyi Khatibu, a native of Mtang'ata, a place on the main land opposite the island of Pemba. They represent the dialect of that coast, which has many small peculiarities.

Nearly every Swahili town has some little difference in its talk, and even the various quarters of the town of Zanzibar have their varieties. Thus *Kokoni* is the home of a colony from Lamoo and Mombas who speak very good Swahili; *Baghani* was till lately inhabited by the Harthi Arabs, who spoke a very corrupt Arabized dialect; while the people of *Ng'ambo*, being chiefly freed slaves, have a twang and a dialect peculiar to themselves.

I am sorry not to be able to exhibit a larger collection of proverbs and enigmas. The former may be supplemented out of the story of 'Sultan Darai,' where the Gazelle's speeches are chiefly composed of proverbial sayings. Some of these are in old or poetical Swahili, as in *Kazi mbi si mtezo mwema?* which in Zanzibar would now stand *Kazi mbaya si mchezo mwema?* The word for bad, *mbi*, is not now used in spoken Swahili: it is the common word in Nyamwezi. The proverb itself was explained to me by the paraphrase, "*Is it not better worth while to quilt a scull cap however badly, than to go to a dance however good!*" A very common means of earning a little money among the poorer classes of *men* in Zanzibar is by stitching or quilting patterns on the white linen scull caps which form the basis of a turban. This custom is referred to in the 'Indian Story' (p. 143).

I am not sure whether the language in which Swahili

poetry is written was ever generally understood. It certainly is not so now, and the story of Liongo turns upon the fact that it was not so in his time, though the drift of the particular verses about the files (p.443) would now I should suppose be clear enough to most people. Some of the words used are Arabic, but many of the words and inflexions are borrowed from other negro languages. Some verses, of which a copy was given me by their author, introduced amongst others a Galla word which happened to suit the metre. All these verses are intended to be sung, not read, and they have their proper melodies, which resemble those of Gregorian hymns and antiphons more than any other European music. The first impression which all negro singing makes is that it is a mere discordant jangle ; but when the ear is accustomed to it, it is found to be music, and even to have its beauties and some very artificial constructions, though the modes and progressions of sound are so unlike ours that no European can at all successfully imitate them.

Swahili verse is generally marked by a sort of anapæstic accent, as in a couplet directed against the people of Kilindi, a suburb of Mombas, who sided with Seyed Sa'eed when he attacked that town.

Wakilindíni si wátu ni púnda milía,
Walikúza nti yáo kwa reále mía.

The people of Kilindi are not men, they are zebras,
They sold their country for a hundred dollars.

A poem was written on the struggle between the present Sultan and his brother for the dominion of Zanzibar, of which I tried in vain to procure a copy. I could only get the first line ; it is this :—

Kushíndwa ná mashujáa si unyónge.
To be beaten by heroes is no mean thing.

There is a sort of rhyme made by the final syllable, which is generally the same in each line throughout the piece. Thus the 'Dance Song' at p. 473 has *zi* for the final syllable, and that at p. 480 has *ma*. In the 'Poem of Liongo,' which is one of the best known and most famous of all Swahili poems, the first four lines of each stanza rhyme together, and the final syllable of the stanzas is identical throughout the poem. The 'Utenzi on Job' exhibits another form of versification. In all these cases, however, the rhyme is to the eye more than to the ear, as all the final syllables being unaccented, the prominent sounds often destroy the feeling of rhyme. I suppose this system of identical endings is copied from the Arabic, of which the accentuation is very different.

The two chief kinds of poetry are the Dance Songs and the Utenzis. It is the custom to meet about ten or eleven at night and dance on until daybreak. The men and slave women dance, the ladies sit a little retired and look on. I have a roll about two yards long containing songs for one evening, of which two are printed at p. 473, the rest are in a similar style. The first figure is danced by a single couple, the second by two couples: the names refer to the sort of steps in which they are danced. Each piece takes a long time to sing, as most of the syllables have several notes and flourishes or little cadences to themselves.

The Utenzis are religious poems. One, of which I had a rough copy, was composed of an account of the sufferings after death of those who break the Ramathan fast, and omit the regular forms of prayer. Another was an account of a dispute between Moses and Mohammed as to which was the greater, ending of course in the triumph of the latter. I should have been glad to have exhibited the

whole of the 'Utenzi on Job,' which was the best I met with, but my authority could give me no more than the beginning, my copy breaking off short in the council of the fiends as to how to avail themselves of the permission to vex Job. The stanzas I have printed are followed by a confession of God's greatness and a long commemoration of Mohammed, his family, and chief followers. Then there is an account of Job's prosperity, mentioning amongst other things the ducks and fowls which he had; then the colloquy between Satan and the Almighty, and the planning of the temptation. The language of this Utenzi is singularly clear and intelligible.

There are also current a number of epigrams, of which I subjoin one, which is said to have been composed by a famous poet of Mombas some fifty years ago. He went with his king to fight against the people of Lamoo, and was struck by an arrow. He asked the king to take it out, which he refused to do until the poet had made some verses upon the occurrence, so he recited to him the following :—

Nalishika gurumza kwa mkono kushoto,
Na mato hiyang'ariza yakawaka kana moto,
Waamu hiwafukuza kama mbuzi na ufito;
Nikatupwa majini, hapigwa chombo kizito.

I held a musket in my left hand,
And glared with my eyes, they blazed like fire,
Driving the people of Lamoo like goats with a switch,
And I was cast into the water, and struck by a heavy weapon.

The translation of the 'Poem of Liongo' into the current Swahili of Zanzibar was made by Hassan bin Yusuf, and revised by Sheikh Mohammed bin Ali, to whom I was indebted for a copy of the original with an interlinear version in Arabic. The translation of the dance songs was made by Hamisi wa Kayi.

Some of the obscurities and difficulties of the tales are explained in the notes at the end of the volume. For all that relates to the language I must refer the reader to my handbook of the Swahili of Zanzibar, which is now ready for the printer's hands, and will I hope soon be published. In order to read the Swahili it is only necessary to remember that the vowels are pronounced as in Italian, the consonants as in English, and that there is always an accent on the last syllable but one.

A short account of the town of Zanzibar and its inhabitants has been published by Messrs. Bell and Daldy, as the Occasional Paper of the Central African Mission, No. IV.

EDWARD STEERE.

Little Steeping,
Michaelmas, 1869.

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KISA CHA PUNDA WA DOBI.

THE STORY OF THE WASHERMAN'S DONKEY.

KISA CHA PUNDA WA DOBI.

Aliondokea kima akafanya urafiki na papa. Pana mti mkubwa, jina lake mkuyu, umeota katika kilindi, matawi yake nussu yako mjini, na nussu yako baharini. Yule kima kulla siku kwenda akila kuyu, na yule rafiki yake papa huwapo chini ya mti. Humwambia, utupie nami rafiki yangu vyakula; humtupia siku nyingi na miezi mingi.

Hatta siku hiyo papa akamwambia kima, fáthili zako nyingi, nataka twende kwetu nikakulipe fathili. Kima akamjibu, ntakwendaje, nasi hatuingii majini, nyama wa barra. Akamwambia, ntakuchukua, tone la maji lisikupate. Akamwambia, twende.

Wakaenda zao hatta nussu ya njia. Papa akamwambia, rafiki yangu weye, ntakwambia kweli. Akamwambia, niambie. Akamwambia, huko kwetu tunakokwenda, Sultani wetu hawezi sana, na dawa tumeambiwa ni moyo wa kima. Kima akamjibu, hukufanya vema usiniambie kulekule. Papa akamwuliza, ginsi gani?

Akafikiri kima akaona, nimekwisha kufa; sasa ntanena uwongo, labuda utanifaa.

Papa akamwuliza, umenyamaza huneni? Akamwambia, sina la kunena, kwani usiniambie kulekule, nikapata ku-

THE STORY OF THE WASHERMAN'S DONKEY.

THERE was once a monkey which made friends with a shark. There was a great tree, of the sort called mkuyu, which grew near the deep water; half its branches were over the town and half over the sea. The monkey used to go every day and eat the kuyu fruit, and his friend the shark was there under the tree. He used to say, "Throw me some food, my friend;" and he used to throw to him, many days and many months.

Till one day the shark said to the monkey, "You have done me many kindnesses, I should like for us to go to my home, that I may repay you for your kindness." The monkey answered him, "How shall I go? We don't go into the water, we beasts of the land." And he said, "I will carry you; not a drop of water shall get to you." And he said, "Let us go."

They went half the way. And the shark said, "You are my friend, I will tell you the truth." He said, "Tell me." He said, "There, at home, where we are going, our Sultan is very ill, and we have been told that the medicine for him is a monkey's heart." The monkey replied to him, "You did not do well not to tell me there on the spot." The shark said, "How so?"

The monkey considered, and felt, "My life is gone already; now I will tell him a lie, perhaps that may serve me."

The shark asked him, "You have become silent; don't you speak?" He said, "I have nothing to say, because of your not telling me there on the spot, and I might have

chukua moyo wangu. Papa akamwuliza, hapa, kunao moyo wako?

Huna khabari yetu? Sisi tukitembea mioyo yetu huacha mitini tukatembea viwiliwili tu, wallakini hutanisadiki, utaniambia nimeogopa, sasa twende zetu hatta huko kwenu, ukanichinje kama utauona moyo wangu.

Papa akasadiki, akamwambia kima, turudi sasa, ukatwae moyo wako. Kima akamwambia, sikubali, ela twende kwenu. Akamwambia, turudi kwanza ukatwae moyo wako, tupate kuenenda.

Kima akawaza—ni heri kumfuata hatta mtini, akili nnayo mwenyewe nikiisha fika. Wakaenda wakarudi hatta mtini, akapanda juu yule kima akamwambia, ningoje hapa, papa, naenda twaa moyo wangu, tupate kwenda zetu.

Akapanda mtini akakaa kitako kimya. Papa akamwita. Akanyamaza. Akamwita tena. Akamwambia, twende zetu. Kima akamjibu, twende wapi? Akamwambia, twende kwetu. Akamwambia, una wazimo? Papa akamwuliza, ginsi gani? Kima akamwambia, umenifanya punda wa dobi? Papa akamwuliza kima, ginsi gani punda wa dobi? Akamwambia, Ndiye hana moyo, wala hana mashikio. Papa akamwuliza, ginsi gana kisa cha punda wa dobi? Nambie, rafiki yangu, nipate kujua maana.

Akamwambia, Dobi alikuwa na punda wake, akimpenda sana mwenyewe. Akakimbia punda akaingia mwituni siku nyingi, hatta akamsahao mwenyewe dobi. Akanenepa sana kule mwituni.

Akapita sungura, akamwona yule punda, mate yaka-

brought my heart." The shark asked, "Have you your heart here?"

"Don't you know about us? When we go out we leave our hearts in the trees, and we go about with only our bodies; but you won't believe me, you will tell me I am afraid; let us go on now to your home there, and kill me if you find my heart."

The shark believed it, and said to the monkey, "Let us go back now, and you get your heart." The monkey said, "I don't agree to that, but let us go to your place." And he said, "Let us go back first and take your heart, that we may go on."

The monkey considered—I had better consent to him as far as to the tree, I know what to do when I have got there. They went and returned to the tree, and the monkey climbed up, and said, "Wait for me here, shark, I am going to get my heart, that we may be off."

He climbed into the tree and sat down quite still. The shark called *him*. He held his tongue. He called him again and said, "Let us be going." The monkey answered *him*, "Let *us* go where?" He said, "Let us go to our home." He said, "Are you mad?" The shark said, "How so?" The monkey said to him, "Do you take me for a washerman's donkey?" The shark asked the monkey, "What about a washerman's donkey?" He said, "That's what has neither heart nor ears." The shark said, "What is the story of the washerman's donkey? Tell me, my friend, that I may know what it means."

And he said, "A washerman had a donkey, and its owner was very fond of it. And the donkey ran away and went into the forest many days, till its owner the washerman forgot it. And it got very fat there in the forest.

"And the hare went by and saw the donkey, and foam

mtoka, akanena, nyama imenona hii. Akaenda akamwambia simba. Na simba atoka ugonjwani, amekonda sana. Sungura akamwambia, ntakuleta nyama kesho, tuje tule. Akamwambia, vema.

Sungura akaondoka, akaenda mwituni, akamwona punda, na yule punda mke. Akamwambia, nimetumwa kuja kukuposa. Na nani? akamwuliza. Akamwambia, na simba. Akakubali, akafurahi sana punda. Akamwambia, Twende zetu, bass.

Wakaenda zao, hatta wakafika kwa simba. Akawakaribisha simba. Wakakaa kitako. Sungura akamkonyeza simba, akamwambia, nyama yako hiyo imekwisha kuja, nami naondoka. Akamwambia punda, nnakwenda chooni mimi, zumgumzeni hapo na mumeo.

Simba akamrukia, wakapigana, akapigwa sana simba kwa mateke, naye akampiga makucha mengi. Akaangusha simba akakimbia punda, akaenda zake mwituni. Akaja sungura, akamwambia, Je! simba, umempata? Akamwambia, sikumpata, amenipiga kwa mateke amekwenda zake, na mimi nimemtia madonda mengi, sababu sina nguvu. Sungura akamwambia simba, tulia we.

Wakakaa siku nyingi, hatta punda akapona madonda yale, na simba akapata nguvu sana. Akaenda sungura kwa simba, akamwambia, waonaje sasa, nikuletee nyama yako? Akamwambia, kaniletea ntaikata vipande viwili.

Akaenda sungura mwituni. Punda akamkaribisha sungura, akamwuliza khabari. Akamwambia, na mchumba wako anakwita. Punda akamwambia, siku ile umenipeleka, amenipiga sana kwa makucha, naogopa sasa.

coming from its mouth, and he said, 'This beast is fat.' And he went and told the lion. Now the lion was recovering from an illness; he was very weakly. The hare said to him, 'I will bring you some meat to-morrow, that we may come and eat.' The lion said, 'Very good.'

"The hare arose and went into the forest, and found the donkey; now that donkey was a she. And he said to her, 'I am sent to come and ask you in marriage.' 'By whom?' she asked. And he said, 'By the lion.' And the donkey consented, and was very glad. And she said, 'Let us go, that will do.'

"And they went, till they arrived at the lion's. And the lion invited them in, and they sat down. The hare gave the lion a sign with his eyebrow, telling him, 'This is your meat, it has come with me already; I am going out.' And he said to the donkey, 'I am going on private business, converse here with your husband.'

"The lion sprang upon her, and they fought: the lion was kicked very hard, and he struck hard with his claws. And the donkey threw the lion down and ran away, and went off into the forest. The hare came and said, 'Hullo! lion, have you got it?' He said, 'I have not got it; she kicked me and went off, though I have made her many sore places, because I am not strong.' The hare said to the lion, 'Don't put yourself out of the way.'

"They stayed many days, till the donkey was well of her wounds, and the lion had got very strong. And the hare went to the lion and said, 'What do you think now, shall I bring you your meat?' He said, 'Bring it me, I will tear it into two pieces.'

"The hare went into the forest; the donkey welcomed the hare, and asked the news. He said, 'You are invited by your lover.' The donkey said, 'That day you took me, he scratched me very much, and now I am afraid.' And

Akamwambia, hapana neno yalio ndio mazumgumzo ya simba. Akamwambia, twende zetu, bass.

Wakaenda hatta wakafika. Simba alipomwona tu, akamrukia akamkata vipande viwili.

Hatta sungura alipokuja, akamwambia, chukua nyama hiyo ukaoke, wallakini sitaki kitu mimi, ela moyo na mashikio ya punda. Sungura akamwambia, marahaba. Akaenda akaoka nyama mahala mbali, simba hamwoni. Akatwaa moyo ule na mashikio akala yeye sungura, hatta akashiba. Na nyama ngine akaziweka.

Akaja simba, akamwambia, niletee moyo na mashikio. Akamwambia, yako wapi? Simba akamwuliza, kwa nini? Akamwambia, huyu punda wa dobi, huna khabari? Akamwambia, ginsi gani kutoa kuwa na moyo na mashikio? Akamwambia, wewe simba mtu mzima hayakueleï? Kama ana moyo huyu na mashikio, angalikuja tena hapa? Kwani marra ya kwanza amekuja akaona atakuuawa, akakimbia, marra ya pili amekuja tena, bassi kama ana moyo angalikuja? Simba akamwambia, kweli maneno yako.

Bassi kima akamwambia papa, nawe wataka unifanye mimi punda wa dobi, shika njia wende zako kwenu, mimi hunipati tena, na urafiki wetu umekwisha. Kua heri.

he said, 'That is nothing, it is only the lion's way of conversing.' She said, 'Let us go, then.'

"They went till they arrived. The lion, when he had only caught sight of her, sprang upon her and tore her in two pieces.

"When the hare came, he said to him, 'Take this meat and roast it; but myself I want nothing except the donkey's heart and ears.' The hare said, 'Thanks.' And he went and roasted the meat in a place apart, where the lion did not see him. And the hare took the heart and ears, and went on eating himself, till he had had enough. And the rest of the meat he put away.

"And the lion came and said, 'Bring me the heart and ears.' He said, 'Where are they?' The lion asked him, 'What does this mean?' He said, 'This was a washerman's donkey, did not you know?' And he said, 'What about there being no heart and ears?' He said, 'You lion, a grown-up person, and is it not clear to you? If this animal had had heart and ears, would it have come here a second time? For the first time it came, it saw it would be killed, and ran away; and yet it came again the second time. Now, if it had any heart, would it have come?' The lion said, 'There is truth in what you say.'"

So the monkey said to the shark, "And you want to make a washerman's donkey of me. Take your way and be off home, you are not going to get me again, and our friendship is ended. Good-bye."

SULTANI DARAI.

SULTAN DARAI.

SULTANI DARAI.

Aliondoka sermala, akaenda kuoa mke. Akakaa na mke wake miaka mingi, hatta akapata kijana manamke. Yule mkewe akapatikana na ugonjwa hatta akafariki dunia, akakaa na mtoto wake mdogo.

Akanena, mimi hapo ndipo manamume, ni mtu wa kwenda kazini, na kijana changu nalionaye ni mdogo, afathali nitafute mke, nioe, illi maksudi apate kulea huyu mtoto wangu; kama sikuwa na mke mtoto wangu atathii.

Nduguye akamwambia, astahili uoe, kwani wewe ni mwanamume, mtu mzima tena, na mtoto mdogo, bassi hutaweza, afathali uoe mke, akaaye na mtoto wako, na weye mwenyewe upate kwenda kazini. Akamwambia, vema, mashauri yako mema, bassi weye walionipa shauri hili, nifanyie shauri jema, ni mke upendaye, umwonaye mwema, nami nikubali. Akamwambia, yuko mwanamke mmoja jirani yangu, alikuwa mwanamke wa marehemu Salih, bassi roho yake nimemwona kuwa mwema, kwani alikaa sana na mumewe, sikusikia kugomba, bassi sijui wewe na nasibu yako, lakini mimi nimemwona mwanamke

SULTAN DARAI.

A CARPENTER arose, and went and married a wife. He dwelt with his wife many years, and they had a child, a girl. His wife was seized with sickness, so that she departed from this world, and he dwelt with his young child.

And he said, "For myself here, I am a man, and one who goes to work; and my daughter whom I have is young. I had better seek for a wife and marry, for the purpose that she may bring up my child. If I have no wife my child will suffer by it."

A kinsman of his told him, "You ought to marry, for you are a full-grown man and the child is young, so you can do nothing; you had better marry a wife who may stay with your child, and you yourself may be able to go to your work." And he said, "Well, your advice is good; now you who have given me this advice, take good advice for me. Is there a wife whom you like, and think her good, that I may receive her?" And he told him, "There is a woman a neighbour of mine, she was the wife of Salih who has found mercy. Now I have thought her disposition a good one, for she lived long with her husband, and I heard no disputing. Now I don't know as to you and your luck,

mwema, naye ana mtoto mmoja mwanamke, alioachiwa na marehemu mumewe.

Akamwambia, bass, enenda kamtake, usikie majibu atakayokwambia, nawe kesho uje unijibu kwa wakati ntarudi kazini. Akaenda, akamwambia yule mwanamke, kuwa manamume amekuja kukutaka, nawe nijibu utakalonambia, nami nende hamjibu. Akamwambia, mimi kumkataa siwezi, kwani hapo nilipo ni mjani, nami na mtoto, bassi nipatapo mume naona raha zayidi. Akamwambia, vema, nitakwenda kumjibu.

Akaenda hatta kwa nduguye. Akamwambia, nimekuja kukujibu majibu yako, walionituma jana. Mwanamke nimemwambia, hakunijibu maovu, amenipa maneno mema ya sharia yenyi njia. Akamwambia, bassi mimi ntakupa nguo na mahari umpelekee, na ukienenda mwambie, haya mahari yako, na hizi nguo zako, kama una neno lingine nambie nikamjibu. Mwanamke akamwambia, mimi sina neno, maadamu yamewasili mahari na nguo, sina jambo nafsini mwangu lingine la zayidi. Nami nakwambia mume wangu na aje siku ya Juma tano.

Akaenenda kumjibu, nimempelekea mwanamke nguo na mahari, nimempa, hamwuliza, una neno zayidi? Akaniambia, sina neno nafsini mwangu zayidi, neno lake ni moja alioniambia, mwache mume wangu aje siku ya juma tano, bass! Akamwambia, Juma tano si mbali, tukijaliwa na Muungu, ni leo juma 'nne hatta kesho imekuwa juma tano. Akamwambia, fanya shughuli zako tayari. Akamwambia, mimi sina shughuli tena, shughuli zangu zimekwisha, ni tayari mimi na mwanangu, lakini weye ndugu yangu enenda kamwambia mke, nao kwao

but for myself I think her a good woman, and she has one daughter, who was left by her deceased husband."

And he said, "Well, go and ask her, that you may hear what answer she will make you, and do you come to-morrow and tell me the answer when I come home from work." And he went and told the woman, "There is a man who is come wanting you; give me an answer, that I may go tell him again what you say." And she said, "I cannot refuse him, for here as I am, I am a widow, I and my child, and if I get a husband I shall be more comfortable." He said, "Very well, I will go and give him the answer."

He went to his kinsman's house. He said, "I am come to give you the answer you sent me about yesterday. I told the woman, and she did not answer me ill; she gave me a good message, and one to be acted upon." He said, "Well, I will give you clothes and the dowry; take them to her, and when you go, tell her, 'This dowry is yours, and these clothes are yours; if you have anything else to say, tell me, that I may report it to him.'" The woman said, "I have nothing to say now that the dowry and clothes have reached me; I have nothing more on my part, and I say to my husband, let him come on Wednesday."

He went and gave him the answer: "I took the woman the clothes and the dowry, and gave them to her, and asked her, 'Have you anything more to say?' And she told me, 'I have nothing more to say on my part.' She told me one thing only, 'Let my husband come on Wednesday, that is all.'" He said, "Wednesday is not far off, if God prosper us; to-day is Tuesday, and so Wednesday is to-morrow." He said, "Get your business ready." He said, "I have no further business, my business is finished, I and my daughter are ready; but you, my brother, go and tell the woman to be ready there. If she tells you, we are

tayari. Akikwambia, tu tayari, njoo niite twenende wakati umekuwapo naliokwambiwa kuenenda.

Akaenda hatta kwa mke akamwambia, mumewo akusalimu, nanyi huku m tayari? Bwana harrusi ataka kuja. Akamwambia, siye tu tayari twamngoja yeye kuja, na wakati unapita, enenda mwambia upesi aje.

Akaenenda mbiombio akamkuta nduguye akisimama mlangoni, yu tayari kutaka kutoka. Akamwambia, mkewo salaam. Akamwambia, Je! habari gani? Akamwambia, hakuna habari illa wewe upesi unakwitwa, nao huku wa tayari wakungoja wewe kuenenda, haya, upesi, wakati unapita. Wakaondoka, wakitoka nyumbani, wakaenda zao hatta wakifika nyumba ya mkewe, akasimama nje. Akaingia yule nduguye, akamwambia, haya waanawake, bwana harrusi amekuja ataka kuingia nyumbani. Akamwambia, ruhusa na apite. Akaenda.

Wakakaa nyumbani kwake, yee na mkewe na mwanawe na yule mtoto wa mkewe, hatta muda wa siku saba kwisha. Akamwambia, mke wangu. Akamwambia, lebeka bwana. Akamwambia, kesho siku alhamisi nitakwenda kazini, kaa sana na mwanao naye mtoto mdogo. Hatta ussubui walipokucha, akaenda zake kazini.

Mwanamuke huku nyuma akapika chakula akawapa sehemu zao watoto, killa mtu mbali mbali, yule mwanawe akampa wali mwema, na yule mwana wa mumewe akampa ukoko walioungua.

Hatta athuuri akija babaye, Pakua, bibi, chakula. Mwanamke akaenda jikoni akapakua chakula, akaenda kumwandikia mumewe, akampa maji kunawa. Akamwambia, Waite watoto, tule chakula. Mwanamke akamwambia,

ready; come and call me, that we may go when the time I was told to go is come."

He went to the woman's, and told her, "Your husband greets you, are you ready here? the bridegroom wants to come." And she said, "Is it not we who are ready and waiting for him to come, and the time is passing; go and tell him to come quickly."

He ran and found his kinsman standing at his door, ready and wanting to start. He said, "Your wife sends her compliments." He said, "Now then! what news?" He said, "No news except for you to be quick; you are called, and they there are ready waiting for you to go; come along, quick, the time is passing." And they set out and left the house, and went till they got to his wife's house, and he stood outside. His kinsman went in and said, "Now then woman, the bridegroom is come, and wants to come into the house." And she said, "He may, let him pass," and he went.

And they stayed in her house, he and his wife and his child and his wife's child, till the space of seven days was ended. And he said, "My wife." She said, "Yes, master." He said, "To-morrow, Thursday, I shall go to work; take care and stay with your daughter and the young child." So in the morning when it was light, he went away to his work.

The woman there behind cooked food and gave the children their shares, each one separately; and she gave her daughter good rice, and her husband's daughter she gave the hard dry scorched rice.

At noon when her father came, "Dish up the food, mistress." The woman went into the kitchen and dished up the food, and went to lay for her husband, and gave him water to wash with. And he said, "Call the children and let us eat our food." The woman said, "Ah! master, are the

Ah! Bwana, watoto wale marra mbili, nami nimekwisha wapa sehemu zao, sikuwafundisha mathehebu mabaya, watoto wadogo wakiisha pewa chakula chao, wakiisha kula marra moja, bass na tungojee chakula cha jioni. Akamwambia, bass mke wangu, nathania hawajala, ndio hakwambia waite, kama wamekula, bass.

Akatoka kwenda zake kazini, mwanamke akapika chakula cha jioni, chalipokwisha chakula, kabla hajaja mumewe, akawapa kulia watoto, akampa mwanawe wali mwema, na yule akampa ukoko, tena walioungua. Kijana akala, akanywa maji, akatoka akaenda kucheza nje.

Hatta jioni mumewe akarudi, akija zake nyumbani, akamwita, Mke wangu. Akamwambia, lebeka, bwana. Akamwambia, chakula kimekwisha? Akamwambia, kimekwisha, bwana. Pakua. Ee walla, bwana. Akaenda akapakua, akaja akaandika, akampa mumewe maji ya kunawa. Akamwambia, mke wangu! Akamwambia, lebeka, bwana. Waite watoto, waje kula chakula. Ah! Bwana, maneno naliyokwambia ussubui hayakukutosha? Akamwambia, maneno gani, bibi? Sikukwambia, vijana hawali marra mbili chakula, utawafundisha mathehebu mabaya. Akamwambia, sina khabari, mke wangu, kama vijana vimekwisha kula, bassi ntakula pekeyangu, mke wangu? Nawe nawa, tule wote. Akamwambia, nnakuja. Akatwaa chicha mwanamuke, akasugua mikono yake. Mumewe akamwambia, mbona unakawia, mke wangu, nami nakungoja tule. Mikono yangu ina masizi, nasugua sana kwa chicha, ipate kuwa meupe, nawe kula ntakuja; upande wangu sitie mchuzi, ntakula kwa kitoweo. Akaja

children to eat twice over? I have given them their shares already. I have not taught them bad habits. When young children have had their food given them, and they have eaten once, that is enough; let us wait till the evening meal." And he said, "Very well, my wife, I thought they had not eaten yet, and that is why I said call them; if they have eaten, that will do."

And he went out and went away to his work. And the woman cooked the evening meal, and when the food was ready, before her husband came home, she gave the children to eat, and she gave her daughter good rice, and she gave the other what was dry and scorched. The girl ate it and drank water, and went out to play outside.

Then in the evening her husband returned, and came to the house, and called, "My wife;" and she said, "Yes, master." And he said, "Is the food done?" She said, "It is done, master." "Dish up." "Directly, master." And she went and dished up and came and laid out the things, and gave her husband water for washing. And he said, "Wife!" She said, "Yes, master." "Call the children, that they may come and eat their food." "Ah! master, is not what I told you in the morning enough for you?" He said, "What did you tell me, mistress?" "Did not I tell you that girls don't eat twice; you will teach them bad habits." He said, "I had not heard, my wife, that the girls had eaten already; then, shall I eat by myself, my wife? You wash, and let us eat together." And she said, "I am coming." And the woman took the cocoa-nut scrapings (*chicha*) and rubbed her hands. Her husband said, "What are you so long about, wife? I am waiting for you that we may eat." "My hands are grimy, and I am rubbing them with *chicha* to get them clean; do you go on eating, I will come. Don't put any *mchuzi* (gravy) on my side, I will eat it with the *kitoweo* (meat, &c.)." The woman came and they sat down

mwanamke, wakakaa kitako kula, wakiisha wakanawa mikono, wakaondoka.

Akamwambia, mke wangu, niletee tambuu. Mbona tumbako hamna, funua chini ya mchago, akamwambia, nalifahamu kuweka jana tumbako, bassi tezama uniletee. Akaenda mwanamke, akafunua mchagoni, tumbako asione. Akamwambia, bwana. Akamwambia, lebeka, bibi. Mbona nimefunua mchagoni, tumbako sikuiona? Akamwambia, tezama sana, ela tartibu, ukitezama kwa harraka, hutaona kitu. Ee, bwana, natezama kwa taratibu, na tumbako siioni. Akamwambia, tezama illa miguuni. Akafunua kitanda yule mwanamke asione tumbako. Akamwambia, Ee, bibi wee, labuda umekwenda kwa harraka hapo kitandani, tumbako nathani umeyangusha chini. Akamwambia, bwana chini haikuanguka. Akamwambia, kama husadiki nitatwaa taa nimulike hapa chini ya muungu, kama iko tumbako yako ntaiona. Bassi mulika upesi, nami nimekwisha unga tambuu, nangojea hiyo tumbako tu, unaitafuta kutwa kamma sindano, ndio huioni, nawe ungeiona sembuse hiyo tumbako, nalo jino zima si kipande kidogo. Ah! Bwana siwezi, njoo tafuta mwenweye nami huku. Siji nimechoka, tafuta uniletee bass, ufunue mikeka yote ukatezame; hiyo tumbako, bass, imekwenda wapi? Eee! mke wangu, nimesahau iko ndani ya mfumbati kitanda kidogo. Ah! bassi wee, waliotaka kuniathibu, nawe wajua tumbako walipoweka. Walitaka kuniathibu mimi, mwana wa mwenzio. Akitwaa chini ya mfumbati tumbako, akampelekea. Shika tumbako yako, una wazimo wako, hatta mtu wali hujaisha kumshuka matumboni, unaingia ukiniathibu. Ah! mke wangu, nimechoka, nami

to eat, and when they had done they washed their hands and got up.

And he said, "Wife, bring me the *tambuu* (betel leaf, &c.). Why is there no tobacco in it? Uncover the end of the bedstead, I remember putting away some tobacco yesterday, so look and bring it me." The woman went and uncovered the end of the bedstead, without finding the tobacco. She said, "Master." He said, "Yes, mistress." "What is the good of uncovering the bedstead? I have not found any tobacco." And he said, "Look carefully and gently; if you look in a hurry you will find nothing." "Eh! master, I do look gently, and I see no tobacco." He said, "Look about the feet." The woman uncovered the bedstead without seeing the tobacco. He said, "Eh, you mistress, I daresay you went to the bedstead there in a hurry. I think you have thrown the tobacco down." She said, "It has not fallen down, master. If you don't believe it, I will take a lamp and show a light here under the bedstead, and if your tobacco is there I shall see it." "Well, show a light quickly. I have folded up the *tambuu* already, I am only waiting for this tobacco; you are all day looking for it as if it had been a needle, so you don't see it; you would much sooner see this tobacco; it was a whole twist, not a little bit." "Ah, master, I can't; come and look yourself along with me here." "I am not coming, I am tired; take off all the mats and look. Where can this tobacco be gone to? Eh! eh! my wife, I forgot; it is inside the side piece of the little bedstead." "Ah! now you, you wanted to give me trouble, and you know where you put the tobacco. You wanted to give me trouble, me, the child of your equal." And taking the tobacco from under the side piece, she brought it to him. "Take hold of your tobacco; you are not in your senses, before one's food has got down into one's stomach, to begin to worry one." "Ah, wife, I am tired, and I had

nalisahau, bassi kumekuwa wakati wa usiku, waita watoto walale, ondoka kafunga mlango. Watoto wakaingia kwao chumbani kulala, na baba zao akaenda zake kulala.

Hatta ussubui walipokucha, akamwaita, Mke wangu. Akamwambia, lebeka, bwana. Naenda zangu kazini, mtazama mtoto asitoke nje na acheze hapa ndani uwanjani na nduguye. Akamwambia, Ee walla, bwana. Akaenda zake kazini.

Mwanamke akapika chakula akawaita, Watoto! Lebeka, Mama! wakaja wote wawili mbio. Yule mtoto wa mumewe akamwambia, miye, mama. Ah! nalikwitwa mimi mama yako, nalikuzaa lini? Mamako yule amekufa kule, mimi namwita mwanangu, naliomzaa mwenyewe. Yule kijana akazunguka nyuma, akakumbuka, akalia sana, hatta yule mwenziwe akamwambia, dada, unalia nini?

Akamwambia, mimi si dada yako, mama yako ameniambia, mamako yule amekufa, mimi si dada yako, mimi kuwa dada yako ningepewa ukoko wa wali tena ulioungua? Wewe ukapata wali mwema, na kitoweo kukupa, mimi hala ukoko mkavu ila kuwa na mchuzi sababu mimi sina mama, bass; mimi si dada yako. Yule kijana akaondoka akamwita, Mama! Mwanangu! Mbona yule dada amezunguka nyuma analia, mama, umemtendani? Ah! mimi, yule si mwanangu, nalikuzaa pekeyako. Ah! si mtoto wa baba? Akiwa mtoto wa babayo, bassi nimtendeni? Nimtie katika mboni ya macho, utakapojua kweli kamma huyu ni nduguyo. Uss, nyamae si nene, kamwita mle chakula. Akamwambia, dada unakwitwa. Nani ananiita? Unakwitwa na mama. Unanikufuru wewe, sina mama mimi,

forgotten. Well, it is getting night-time; call the children to go to bed; get up and fasten the door." The children went into their own room to sleep, and their father went and slept.

Then in the morning when it was light, he called, "My wife." She said, "Here, master." "I am going away to work; see the child does not go outside; let her play here inside within the enclosure along with her sister." She said, "Very well, master." And he went away to his work.

The woman cooked the food, and called, "Children." "Here, mother." And they both came running. Her husband's child said, "Me, mother." "Ah! am I called your mother? when did I bear you? Your mother is dead yonder, I call her my child whom I bore myself." The girl turned back and thought in herself, and cried very much, till her companion asked her, "Sister, what are you crying for?"

She said, "I am not your sister; your mother told me, 'Your mother yonder is dead.' I am not your sister. If I were your sister should I be given hard dry rice, and rice, too, that is burnt? and you get good rice; and you are given the *kitoweo*, and I eat scorched rice by itself, unless it be with *mchuzi*, because I have no mother. There! I am not your sister." The girl went and called, "Mother!" "My child!" "Why has sister gone round there behind, crying; what have you done to her, mother?" "What, I, she is not my child; I bore you, and you only." "What, is she not father's child?" "If she were your father's child, how would I treat her? I would put her in the apple of my eye, and you would know the truth then that she was your sister. Sh! hold your tongue and say nothing, and call her, that you may eat your food." And she said, "Sister, you are called." "Who is calling me?" "Mother is calling you." "You are mocking me, you are, I have

mamangu yule amekufa, mwenyi mama wewe tu. Hupewa wali mwema ukila, bassi, uende kwa mamayo. Ee dada, si fanya hasira, twende zetu tukale. Mimi huko siendi, nileteeni wangu papa hapa.

Akaondoka, akaenenda, akamwita mama. Akamwitikia, mwanangu yu wapi nduguyo? Akamwambia, mimemwita, hataki kuja, akaniambia nipelekee wali kuko huko. Akamwambia, yuko wapi? Yuko nyuma uani. Chukua, mpelekea. Akachukua yule kijana, akaenda akampelekea. Dada, dada, wali huu nimepewa kukupa. Akamwambia, wache hapa nitakula. Akiweka wali chini, akashika njia kwenda zake.

Je! umempa wali nduguyo. Nimempa hajala na akaniambia, weka chini, nami nikaweka. Bassi kaa kitako, ule wali wako. Hatta akala, akaisha.

Kamtezame nduguyo amekwisha kula wake. Naye akaenda akamkuta amenamia chini, na machozi humtoka, akumbuka yale yaliotendwa na yule mke wa babaye. Akamwita, dada yangu, usilie sana, kitwa hicho kitakuuma, afathali ule wali. Akamwambia, roho yangu ina hasira, nami nakumbuka ulimwengu rohoni mwangu, wali haupiti, nami njaa ninayo. Kwa nini, ndugu yangu? Akaambia, hivyo tu. Akatwaa ule wali akampa mbuzi.

Marra babaye akaja, akapiga hodi! Mke akaitika hodi! Karibu bwana! Akamwambia, habari ya pwani? Kwema, jua kali, nipe maji kidogo ninywe. Akapewa maji, akanywa. Akamwita, Bibi! Lebeka, bwana!

no mother; my mother there is dead; it is only you who have a mother; you are given good rice to eat; go along then to your mother." "Oh, sister, don't be angry; let us go and eat." "I shall not go there, bring me mine here where I am."

She arose and went and called her mother. She answered her, "My child, where is your sister?" She said, "I have called her and she won't come; she told me to take her her rice there where she is." She said, "Where is she?" She said, "There, behind in the yard." "Take it and carry it to her." The girl took it and went, and carried it to her. "Sister, sister, I have been given this rice to bring to you." She said, "Leave it here and I will eat." She put down the rice and took her way and went.

"Well! you have given your sister her rice?" "I have given it to her, but she has not begun to eat; she told me to put it down in the yard, and I put it down." "Very well; sit down and eat your own rice." So she ate and finished it.

"See if your sister has done eating." She went and found her bending down, and shedding tears, thinking over how she was treated by her father's wife. And she called, "My sister, don't cry so much, your head will ache; you had better eat your rice." She said, "My soul is angry, and I am thinking over my circumstances in my soul. The rice will not go down, and I am hungry." "Why so, my sister?" She said, "It is so." And she took the rice and gave it to the goat.

Just then her father came and knocked, "Hodi!" The wife answered, "Hodi, come in, master!" And she said, "What is the news by the shore?" "Good, the sun is fierce; give me a little water to drink." He was given water, and drank. He called, "Mistress." "Here, master." "Is the food done?" "Oh, it was done long ago, master, and

Chakula kimekwisha. Oh! kimekwisha zamani, bwana, tena wali umepoa. Pakua upesi, nataka kulala.

Mwanamke akaenda jikoni, akapakua wali upesi, akaja akamwandikia mumewe. Akaleta maji ya kunawa. Mumewe akanawa mkono. Akamwambia, waite watoto tupate kula chakula.

Ah! mume wangu huna mashikio? Maneno yayo kwa yayo sikuzote, ela vijana wakae kitako na chakula kimekwisha wakungojea wewe hatta urudipo kazini, saa ya saba? Watoto hawa wangekufa na njaa, lakini miye hupika upesi makusudi, hawa vijana wale na mapema, wasione njaa. Bassi wewe, killa siku unaporudi kazini, huwaite watoto ule nao, wataka kuwalisha marra mbili ao tatu hawa, bassi hayo mambo gani?

Ee bibi sina habari, kama watoto wamekwisha kula, bassi bibi, ningekuwa na habari ningewaita marra ya pili? Lakini nnanena, hawajala, ndio maana hawaita, sasa wamekula, bass! Kanawe, tule.

Na mwanamke akaenda kunawa, wakarudi, wakala. Akamwambia, desturi, mume wangu, ujapo uje shuti waite watoto, huwaambia watoto njooni mle, na desturi za nyumba kwanza huulizwa mke, kwani ndiyo alionao nyumbani, kwani ndiye ajuaye vitu pia vipikwavyo na vibichi, na ashibaye na mwenyi njaa, kwani mke ndiye ajuaye, kwani yee ndiye mpishi, ndiye apakuaye, bassi ukija, mume wangu, sasa desturi ukiniuliza mimi, kwani ndiyo ulioniachia nyumba yako kwani nasikia, ndio mkeo mimi.

Bassi, mke wangu, uwe rathi kwa hili nalionena, na hili nalilokosa, haya walioniambia ndio maneno ya sheria ya

the rice has got cold." "Dish up quickly, I want to go to sleep."

The woman went into the kitchen and dished up the rice quickly, and laid for her husband, and brought water for washing. Her husband washed his hands and said, "Call the children, that we may eat our food."

"Ah! my husband, have you no ears? Always the same words over and over. Are the children to sit still when the food is cooked, and wait for you when you come back from work, till one o'clock? The girls would die of hunger, but I, I cook quickly, on purpose that these girls may eat in good time and not get hungry. And then you, every day when you come back from work, call the children to eat with them. Do you want to give them food twice or three times; what does all this mean?"

"Oh, mistress, I had not heard that the children had eaten already; well, mistress, if I had heard it, should I have called them a second time? But I said they have not yet eaten, that was why I called for them; now that they have eaten, that will do. Wash your hands, and let us eat."

The woman went and washed and came back, and they ate. And she said, "It is your custom, my husband, when you come you must call the children, and say to the children, come and eat; and the usual thing in a house is first to ask the wife, it is she who [stays] in the house, and it is she who knows everything that is cooked and not cooked, and who has had enough and who is hungry, for it is the wife who knows, for she is the cook, and she it is who dishes up the food; well then, my husband, when you come it is according to the custom for you to ask me, for this is why you leave your house to me, because I understand it, and it is I who am your wife."

"Well, my wife, forgive me for what I said, and for what I was wrong in; what you say is according to the rule,

mume atoka amwulize mkewe. Je! bibi, umepika? Je! bibi, watoto wamekula? Je! bibi, chakula ulichowapa watoto kimewatosha?

Bassi nami mke ndio nikujibupo. Ah! Bwana, watoto chakula kimetosha. Ndipo watu wanapokaa na wake wao katika majumba, ndipo watu wakaoa makusudi wakitoka nje wasimwulize mtumwa, wala wasimwulize mtoto, ni kuulizwa mke aliomo nyumbani, ndiyo mwenyi madaraka ya nyumba, ndio maana watu wakaoa wake kutaka haya, akija akute killa kitu nyumbani tayari. Na kitapopungua killa kitu katika nyumba asiulizwe mtumwa, wala asiulizwe mtoto, uniulize mimi mkeo, nilio katika nyumba, ukitaka kunipiga, ukitaka kunifunga, ukitaka kunitukana, ni lile ulipendalo, mume wangu, nikikosa ndilo.

Bassi, mke wangu, nisamehe kwa haya naliyofanya, wala sitafanya tena, bassi nawe, twende zetu tukalale.

Hatta usiku ulipokucha, mumewe kuondoka, akamwambia, bibi, leo mimi siendi kazini, naona maungo yote yananiuma, lakini nitaondoka marra moja, nitakwenda kwa jirani, ntakwenda kucheza bao. Bassi chakula kikiisha, mtume mtoto aje niite. Akamwambia, marahaba, mume wangu.

Mwanamke akaenda jikoni akavunja nazi. Alipokwisha pika wali jua limekuwa mafungulia ng'ombe. Mumewe hajadiriki kwenda kwitwa, amekuja mwenyewe nyumbani. Ee mke wangu umekawia mbona kupika. Nami bwana, nimekwisha kupika, lakini bwana ninakosha sahani, nalitaka kumtuma mtoto kuja kukwita, bassi, bwana,

that a man who goes out should ask his wife, 'Now then, mistress, have you cooked?' 'Now then, mistress, have the children eaten?' 'Now then, mistress, did what you gave them suffice them?'"

"Well, and I the wife am the one to answer you, 'Ah, master, the children have had food enough.' This is how people live with their wives in great houses, and this is exactly what people marry for; that when they go out they should not ask a slave, or ask a child; it is the wife who is in the house who is to be asked, she it is who manages the house; this is what people marry wives for, because they want when they come (home) to find everything ready. And if anything shall be wanting in the house, that they may not ask a slave, or a child. You should ask me, your wife, who am in the house. If you want to beat me, if you want to tie me up, if you want to abuse me, you are my husband, and you can do what you like if I have done wrong."

"Well, my wife, forgive me what I have done, and I will not do so again; so wash yourself, and let us go to sleep."

Then in the morning, when it dawned, her husband, getting up, said to her, "Mistress, to-day I am not going to work, I feel my back aching all over, but I will just get up and go to a neighbour's, and play at *Bao*. So when the food is done, send a child to go and call me." She said, "Very well, my husband."

The woman went to the cooking-place, and broke a cocoa-nut. And when she had finished cooking the rice, the sun had reached nine o'clock. Her husband had not stayed long enough to be called, he had come home of himself. "Eh! wife, why have you been so long cooking?" "Me, master, I have done cooking, but I am washing the plates, and I wanted to send a child to call you. Well then, master, shall I dish up?" "If you are ready, dish

nipakue? Kama u tayari, pakua. Akaenda akaingia jikoni mwanamke, akipakua sahani tatu, sahani moja ya mumewe, sahani moja ya mtoto wa mumewe, na sahani moja ya mwanawe. Na sahani mbili zile za wali mwema, sahani ya mumewe na sahani ya mwanawe, na sahani ya yule mtoto wa mumewe amctia ukoko wa wali, na ukoko umeungua, na kitwa cha samaki, ndicho alichompa. Mumewe akapelekewa wali, na mwanawe akachukua wake wali, na mtoto wa mumewe akachukua ukoko ule ulioungua. Na yule mume roho yake inasikitika kwa sababu hapati kula na mwanawe sahani moja, na kunena kwa yule mwanamke hathubutu.

Akamwambia, bibi, watoto wamekula? Akamwambia, nimekwisha wapa sahemu zao, wamekula yee na nduguye. Akamwambia, bass, nipe maji ninawe, na akinawa mkono, mume akatoka.

Na yule mtoto wake kule nyuma aliko hakula ule wali, analia, anasikitika kuona mwenziwe ana mwema, naye kula ukoko. Akiacha ule ukoko, akaenda hatta kaburini kwa mama, akaenda akisikitika sana, na kulia sana.

Akizunguka katika nyuma ya kaburi, akaona mtango. Akatazama chini, akaona matango, akichuma mawili, moja akila, moja akachukua kufanya mtoto. Hatta alipofika kule nyumbani. Tango hili umepata api? Akamwambia, tango hili nimechuma kule shambani kwa watu. Akamwambia, nilete tango. Akamnyang'anya, akimpa mwanawe. Yule akakaa kitako akilia.

Hatta babaye alipotoka, amkuta kijana analia. Je! mama, unalilia nini? Akamwambia, sina hatta kitu. Unalia burre? Una jawabu ndani ya roho yako, nambie

up." The woman went, and went into the kitchen, and served up three plates: one plate for her husband, one plate for her husband's child, and one plate for her own child. And two of the plates were of good rice, her husband's plate and her own child's plate; and into her husband's child's plate she had put the dried skin of the rice and what was scorched, and the head of the fish—this was what she gave her. Her husband had rice brought him, and her child took her rice, and her husband's child took the dried part that was scorched; and the man's soul was grieved because he could not eat out of one dish along with his child, but he did not dare to speak to the woman.

And he said, "Mistress, have the children eaten?" And she said, "I have given them their shares; they have eaten, she and her sister." And he said, "Well then, give me some water that I may wash;" and the husband washed his hands, and went out.

And his child there, where she was behind, had not eaten that rice, crying and sorrowing to see her companion having good rice and she eating dry stuff. And she left the dry stuff, and went as far as to her mother's grave; and she went grieving very much and crying very much.

And going round behind the grave she saw a *tango* plant, and she looked down and saw *tangos*, and plucked two, eating one and taking the other to make a doll of it. Till when she reached home,—"Where did you get that *tango*?" And she said, "I plucked it in people's *shambas* [gardens]." And she said, "Bring me the *tango*." And she took it away from her, and gave it to her own daughter. And she sat down and cried.

When her father came out and found the girl crying—"Halloo! mother, what are you crying about?" And she said, "There is nothing the matter with me." "Are you crying for nothing? you have something on your mind;

jawabu hii, hili linalokuliza nami nipate kulijua. Akamwambia, sina hatta kitu, baba. Akamwambia, itayamkini kulia burre wee? Akamwambia, ninalia tu.

Mkewe akaja. Weye wafanya nini kwa mtoto? Namtezama huyu kijana, namwona akilia, namwuliza linaomliza, hanambii. Akamwambia, wataka nini na kijana, kijana huyu mpumbavu, ana wazimo, huyu amekwenda huko kwenda kwiba tango la watu, amekuja hapa, nimeliona nimemnyang'anya lile tango, nimewapa wenyewe. Bassi kijana huyu anataka kutuvumbulia vita, anataka kutujongea kutukana na watu, atatujongea kupigwa na watu, tezama huyu mtoto wangu, haendi kutwaa kitu cha watu, akiisha kula, hukaa kitako akasuka ukili wake, akichoka kusuka hulala. Huyu mtoto wako hakubali, akiisha kula kwenda ndani ya mashamba ya watu, akitwaa vitu vya watu, hutaka kutujongea sisi maskini ya Muungu. Wakija watu wenyi vitu vyao mimi simo, najitoa, nitawaambia enendeni kwa babaye, kama kulipa ulipe wewe, kama kufungwa ufungwe wewe, kama kupigwa upigwe wewe, na haya yote yatakupata kwa sababu ya mwanao, kwani mwanao hasikii, harudiki, haambiliki. Bassi mtoto huyu mtu mtendani? Bassi mimi nimejitoa, mume wangu, mimi simo kwa sababu ya vitendo vya kijana huyu.

Babaye akamshika mkono yule mtoto, akaingia naye ndani akamfunga mikono na miguu, akamchimbia na mti kati, akamwambia sikufungulii, shuti utakufa papo hapa.

Akamwambia, baba unifungie nini, wanifunga kunionea

tell me what it is, this that makes you cry, that I too may know it." And she said, "There is nothing the matter with me, father." And he said, "Shall it be possible to be crying for nothing, eh?" She said, "I am only crying."

His wife came. "What are you doing with the child?" "I look at this girl, I see her crying, I ask her what makes her cry, and she doesn't tell me." And she said, "What do you want with the girl; this girl is a fool, she is mad; she had gone stealing somebody's *tangos*, and came here; and I saw the *tango*, and took it from her, and gave it to the owners. So this girl wants to get us into a squabble, she wants to get us abused by people, to get us beaten by people. Look at my child here, she does not go taking anything of other people's; when she has done eating, she sits and plats her strips for mats, and when she is tired of platting she lies down. This child of yours won't do it; when she has done eating she goes into people's gardens and takes people's things. She wants to bring us poor people into trouble. If people come after their things, I shall not be at home, I shall be out, and I will tell them, 'Go to her father;' that if it is a matter of paying, you may pay, if it is a matter binding, you may be bound, if it is a matter of beating, you may be beaten; and all this will come upon you because of your daughter; for your daughter does not listen, she is not to be corrected, and she is not to be spoken to. So then, what is any one to do with this child? Well, for me, my husband, I am not inside, I have turned myself out of the house, because of the doings of this girl."

Her father took the child's hand, and went inside with her, and tied her hands and feet, and dug a place for a pole to tie her to, and said, "I shall not unfasten you; you must stay here till you die."

And she said, "Father, what do you tie me up for? Do

kwa kuwa mwanao, ao nimetukana mtu, bass umenifunga kunirudi ili situkane tena mtu, ao nimekwiba mali ya watu, umekuja kustakiwa, bassi umenifunga kunirudi, ili sitwae tena mali za watu?

Akamwambia, wewe umekwenda katika shamba la watu, mamayo ameniambia, ukaenda ukayachuma matango ya watu, wenyewe wakaja wakushtaki nyumbani, mamako amekunyang'anya tango, amewapa mwenyewe.

Baba yangu, sina la kunena, kinwa kimejaa maji, na nikinena nakuogopa, baba yangu, kuona hasira nyingi, ukagomba na mkeo, kwa hayo anitendayo.

Ee mwanangu, unieleze, wala sina hasira, wala simwambii mke wangu, nataka niyajue mimi na roho yangu. Akamwambia, waniona baba ninapokonda. Akamwambia, nakuona, mwanangu. Akamwambia, mimi sipewi wali, ila ukoko, tena ukoko ulioungua, na kunena sithubutu, na mwanawe humpa kulia wali mwema, akampa na mwingine, akamfichia, ussubui ukitoka ukaenda kazini kumwita mwanawe chumbani, akampa ule wali uliomwekewa wa jana, akala pekeyake, na mimi najua sipewi, na kuambia babangu naogopa, kwani ninyi wazee mmenena, hawa waanawake uchungu watoto wao u katika nyonga, na ninyi waanaume mmenena, mtoto mwanamke kwa mamaye mwanamke, nawe, babangu, umeoa huyu mwanamke, anitunze, na mimi mwanao ntaweza mimi kijana kizima mwanamke nikija nikikwambia, baba nna njaa? Nije nikwambie, baba nataka mtama? Mimi mwana mwanamke shuti niende kwa yule mama yangu, nenda hataki nikija

you tie me, to punish me for being your child? Have I used bad words to anybody, and you have tied me to correct me that I may not use bad words any more; or have I stolen people's property and they have come to accuse me, and have you tied me up to correct me that I may not take people's property again?"

And he said, "You went into people's gardens, your mother has told me, you went and plucked other people's *tangos*, and they came to the house to accuse you, and your mother took the *tango* away from you, and gave it to the owner."

"My father, I have not what to say; my mouth is full of water, and if I speak, I fear you, my father, will be very angry, and quarrel with your wife about the way she treats me."

"Ah! my child, explain it to me, I am not angry, and I am not going to tell my wife; I want to know it, me and my own soul." And she said, "You see me, father, how I am growing thin." He said, "I see, my child." She said, "I am given no rice except the dry part and what is burnt, and I dare not speak, and her child, she gives her good rice to eat of, and she gives her other, too, and hides it away for her, and in the morning, when you go out to work, she calls her child into the room, and gives her that rice which was put away for her from the day before, and she eats by herself. And I, I know, get nothing, and I fear to tell my father, because you old people say, 'These women, the trouble of their child is on their hips,' and you men say, 'A child that is a female belongs to its mother that is a female.' And you, my father, have married this woman that she may take care of me, and I, your daughter, can I, a full-grown girl, come and tell you, 'Father, I am hungry;' am I to come and tell you, 'Father, I want corn?' I, who am a woman, must go to my

kwako, baba yangu, yule mama kusikia hatanipenda. Atanambia, yule mwana si kitu, ananiacha kuniomba mimi mamaye, shuti akamwombe baba yake, bassi mimi mke wa nini nyumbani?

Akamwambia, kweli mwanangu. Bassi nipe habari ya tango hili, mwanangu.

Akamwambia, tango lile naliokuja nalo juzi, siku ile ulipokuwa hawezi, walipokwenda kwenda kwa jirani kwenda kucheza bao, ukarudi upesi, kabla mtu hajaja kukwita, ukamwuliza mama, mbona kimekawia, jua limekuwa mafungulia ng'ombe, hakukwambia chakula kimekwisha, nali nikiosha sahani, nipate kumtuma mtu, aje akwite? Ukamwambia, kama chakula kimekwisha, pakue. Akamwambia, kimekwisha, akaenda akapakua mwanamke sahani tatu, moja yako baba, moja ya mwanawe, moja yangu. Sahani yako ya wali, naye mwanawe ya wali, yangu mimi imetiwa ukoko tena ulioungua, na kitwa cha samaki. Wangu nikazunguka nao nyuma, hautazama ule wali siwezi kula, nikasikitika sana, nikalia sana, nikanena na mimi mama yangu angekuwa hayi, ningekula wali mwema na mimi, kama anavyokula mwenzangu, anavyopewa na mamaye. Bassi walipokwisha kula wewe baba, waliponawa mkono wakatoka, na mimi nikatoka kwa uchungu wa roho yangu, nikaenda hatta kaburini kwa mama yangu, nikasikitika sana, nikalia sana, tena nikaondoka nikazunguka nyuma ya kaburi, hatazama chini, haona mtango, hachuna matango mawili, moja hatafuna, na moja hachukua mwenyewe kufanya mtoto. Nalipokuja hapa nyumbani, huyu mama akaniuliza, watoka wapi na tango? Mimi simwambii, natoka nalo kaburini kwa mama yangu, nika-

mother there; she does not like my coming to you, if mother hears of it she will not love me. She will say of me, 'That girl is good-for-nothing, she omits to ask of me, her mother, and must needs ask of her father; what am I, his wife, in the house for, then?'"

And he said, "Truth, my child, and then tell me about that *tango*, my child."

And she said, "That *tango* that I came with the other day, that day when you were ill, when you went to a neighbour's to play at *Bao*, and came back quickly before any one had come to call you, and asked mother why it was so long, the sun had reached nine o'clock, did she not say 'The food is done, and I am washing the plates, that I may send some one to call you?' And you said, 'If the food is done, serve up.' And she said, 'It is done.' And the woman went, and served up three plates, one yours, father, one her daughter's, and one mine. Your plate of rice, and her daughter's of rice, and my own had put in it the dry part which was scorched and the head of the fish. And I went round behind with mine, and I looked at that rice and could not eat it, and I was very grieved, and cried very much, and I said, 'If my mother were alive, I should eat good rice as my companion does, who is given it by her mother.' Well, then, when you had finished eating, father, and washed your hands and went out, I too went out in the bitterness of my soul, and went to the grave of my mother, and was much grieved, and cried very much; then I got up and went round behind the grave, and looked down, and saw a *tango* plant, and I gathered two *tangos*, one I munched, and one I took myself to make a doll. When I came here into the house, mother here asked me, 'Where do you come from with the *tango*?' I did not tell her, 'I come with it from the grave of my mother;' I told her, 'I come with it from people's gardens

mwambia, natoka nalo huko shambani kwa watu, akinyang'anya lile tango, akimpa mwanawe. Bassi mimi tena nikafanya roho yangu hasira, nikafanya roho yangu kuonewa, nikajiinamia hakumbuka mama yangu, hanena tango hili, kama ningekuwa na mama yangu, hangeweza kuninyang'anya huyu, akampa mwanawe. Nami naliogopa kumwambia, matango haya ninakwenda nikichuma kule katika kaburi ya mama yangu, angekwenda marra moja, akaenda akayachuma yote, akampa mwanawe, nami ningeyakosa. Bassi mwenyewe mimi nimeyaacha maksudi kule kaburini, nikiumwa na njaa nikapate moja nitafune, nidanganye roho yangu, na moja nifanye mtoto. Bassi mimi matango yale sikuyaiba baba, kama husadiki baba, mwenyewe enenda hatta chini ya kaburi, kuna matango saba makubwa, na madogo yaliomo na maua, hayana idadi. Bassi umenifunga, baba, kwa kunionea, sina naliolikosa kwako, wala kwa huyu mkewo.

Akamfungua mwanawe, akamwambia, mama niwie rathi kwa haya naliyokutenda, nami sikuyajua, wala sikuyasikia, wala sikuyatambua. Ah'! baba yangu, mimi ni rathi kwa lo lote unitendalo. Bassi kesho, mwanangu, ntakununulia mtumwa mwanamke, na nyumba nikuhamishe, nikuweke nyumba ya marehemu mamayo, wewe na mtumwa wako, na chakula ntakupa.

Hatta usiku walipokucha, akaenda zake sokoni, jua limekuwa saa ya tatu, akazabuni mjakazi mzuri ampendaye, akampeleka nyumbani. Akamwambia, mwanangu, huyu mtumwa wako, huyu ndiye ni yaya yako, huyu ndiye mama yako, bassi nawe kaa naye. Wee Mjakazi! Lebeka, Bwana. Mimi nimekununua sababu ya mwanangu, umpikie

yonder.' And she took away the *tango* and gave it to her daughter. And so I was angry in my soul, and felt my soul oppressed, and bowed myself down, and thought of my mother and said, 'If I had my mother, this one would not be able to rob me of my *tango*, and give it to her daughter.' And I feared to tell her that I went and gathered this *tango* there by the grave of my mother; she would go at once and gather them all and give to her daughter, and I should lose them. So I myself left them on purpose there by the grave, that when hunger hurts me, I may munch one and deceive my soul, and one I may make a doll of. So I did not steal those *tangos*, father; if you do not believe me, father, go yourself, and under the grave are seven large *tangos*, and there are little ones and flowers without number. So you have tied me up oppressively. There is nothing I have done wrong, either towards you or towards your wife."

And he untied his daughter and said, "Mother, forgive me for what I have done to you, for I did not know, I had not heard, and did not understand." "Ah! my father, I am contented with everything you do to me." "Well then, to-morrow, my child, I will buy you a female slave, and you shall change houses, and I will put you in the house of your deceased mother, you and your slave, and I will give you food."

When the night dawned, he went into the market, and the sun marked nine o'clock, and he chose a fine woman slave, who pleased him, and sent her to the house. And he said, "My child, this is your slave, she is your nurse, and she is your mother, and do you live with her." "You, woman!" "Here, master." "I have bought you because of my child, that you may cook for her good food, that you

chakula chema, umvike nguo njema, umtandikie kitanda chema, umzumgumze mazumgumzo mema, huyu ndiye mamayo, huyu ndiye babayo, huyu ndiye mumewo, huyu ndiye shogayo, huyu ndiye mwanao. Bassi, tafáthali mtunze sana mtoto.

Mwanamume akaondoka hatta akafika kwake mwanamke wake. Mkewe amepata habari, kama mumeo amenunua suria, ame'mweka nyumba marehemu mkewe, bassi akanena mwanamke, nyumba hilo akija haingii, atamrudia suria hiyo, aliko'mweka, ao tutakwenda zetu kwa Shekhi sasa hivi, akaniache, simtaki mume huyu tena. Ah! mume akinunua suria, miye anitakia nini tena?

Marra mwanamume amekuja, mwanamke akatwaa mguu moja huku, na moja huku, akatanua katika mwango, kungoja mumewe akija, asipate njia ya kuingia ndani, akatanua na yote mikono miwili mwangoni.

Alipotokea mumewe, amwambia, Rudi, rudi, koma sije nyumbani kwangu, usije, huko ulikonunua suria na nyumba ulio'mweka, rudi, kakae kuko huko, nyumba hii yone paa usije mwangoni kwangu.

Oh! Mwanamke, una wazimo uningoje kwanza ukaniuliza. Pa! ukanirukia. Niite faraghani nyumbani uniulize, umekaa mwangoni hapo mguu huku, mguu huku, mkono huku mkono huku, umewamba mwango, watu pia wakipita wakuone umesimama hivyo katika mwango, hutahayari nafsi yako?

Sitaki maneno yako leo, rudi kuko huko, rudi kuko huko, usiingie nyumbani mwangu.

Ee, bibi yangu, tafáthali uniache hanene nayo maneno matatu.

may put on her good clothes, that you may spread for her a good bed, that you may amuse her with good amusements, she is your mother, she is your father, she is your husband, she is your friend, she is your daughter. Well then, I beg of you, take great care of the child."

And the man went away, and reached his wife's house. His wife had got news—your husband has bought a concubine, and has put her in the house of his deceased wife. So the woman said, "If he comes to this house he does not come in, he shall go back to his concubine there where he has put her, or we will go to the Sheikh at once, and he shall divorce me; I don't want him for a husband any longer. Ah! when a husband buys a concubine, what does he want more with me?"

Just then the man came, and the woman took one leg here and one there, and stretched herself across the door, waiting for her husband, that when he came he might find no way to get inside. And she stretched both her hands across the doorway.

When her husband appeared she said, "Go back, go back; stop coming to my house; don't come here. Go back where you have bought (your) concubine, the house where you have put her, and stay there; see there the roof of the house, don't come to my door."

"Oh! Woman, are you mad, not to wait for me first and ask about it? Pa! and you fly at me. Call me privately into the house and ask me; you stay here in the doorway, a leg here, a leg there, a hand here, a hand there, you have filled up the doorway; all the people as they pass see you standing in this way in the door; are you not ashamed your own self?"

"I don't want your talk to-day; go back yonder there, go back yonder there, don't come into my house."

"O, my mistress, I beg of you let me say three words with you."

Ee mwongo, mimi sitaki maneno yako leo, mimi nataka uniache tu, ukae na suria yako.

Marra pale akaja mtu, akamwita, Fundi! Ameitika, lebeka. Akamwambia, nna maneno matano nataka kukwambia. Akamwambia, Ee walla. Akamwambia, bassi njoo, tukanong'one. Akamwambia, Ee walla. Akamwambia, kuna mtu ataka mwanao kumoa. Akamwambia, vema mimi napenda sana. Akamwambia, wamwona ugomvi kwa nyumba hapa, mimi na mke wangu, kwa sababu ya kijana huyu nimemnunulia mtumwa, bassi mke wangu amenena ni suria yangu mimi, bassi afathali aolewe mwanangu, na mimi nipumzike. Akamwambia, na mimi nimekubali. Bassi akaenda kwenda kumjibu yule mwanamume anaoposa maneno aliojibiwa na'babaye mchumba wake.

Hatta alipokwenda akamwita yule mwanamume anaoposa, akamkuta nyumbani amelala, akamwambia yule mtoto alioko nyumbani, mwamushe marra moja, amenituma maneno, nataka kumjibu majibu naliopewa huko ntokako. Akamwambia, Ee walla. Akaingia mtoto hatta ndani, akamwamusha, baba! Akaitika na'am, mbona uniamsha? Waniamushia nini, usingizi wangu haujaniisha? Akamwambia, ni tume wako, waliokomtuma amekuja kukujibu. Akanena, bashire kheiri. Akaondoka hatta nje. Akamkaribisha, Karibu, Je! habari za huko utokako. Akamwambia, huko njema, sijui wewe nafsi yako. Akamwambia, nafsi yangu nimetangulia kupenda, haikutangulia kuiza.

Akamwambia, nimetumwa na mkweo, Salaam nyingi, baada ya salaam, hapana zema walizomtenda kamazo.

"Oh, lies! I don't want your words to-day I only want you to leave me, and live with your concubine.

All at once there came a man and called him, "*Fundi!*" [Master workman.] And he replied, "Here." He said, "I have five words I want to say to you." He said, "All right." He said, "Come, then, and let us whisper." He said, "All right." He said, "There is a man wants to marry your daughter." He said, "That is good, I am very glad;" and he said, "You see the dispute at this house here, between me and my wife, because of this girl. I have bought her a slave, and now my wife says it is my own concubine, so my child had better be married and I get some peace." And he said, "I, too, have agreed to it." So he went to carry back to the man who had asked her in marriage the words he had for answer from his sweetheart's father.

So when he went to call the man who asked her in marriage, he found him in his house asleep, and he told a child who was there in the house, "Wake him at once; he sent me with a message, and I want to give him the answer I got where I come from." And she said, "All right;" and the child went inside and woke him, "Father!" And he answered, "Yes; why are you waking me? What do you wake me for before my sleep is finished." And she said, "It is your messenger; he has come from where you sent him, to give you the answer." And he said, "May it be a good omen," and went outside. And he invited him in. "Come in; well, what is your news from where you went?" And he said, "It is good there; I do not know how it is with yourself." And he said, "Myself has been the first to like, and has not been the first to refuse."

"I am sent by your father-in-law with many compliments, and after compliments, there are no good things you could do him like these. And so he is ready and you

Bassi yeye yu tayari, fanye nawe yako shauri. Akamwambia, mimi sina shauri, shauri yangu imekwisha, ni kukupa nguo, na mahari, na mkaja, na kilemba, na ubeleko.

Bassi nipe upesi, nipeleke kabla jua halijachwa. Akamwambia, zote tayari, nimekwisha kuziweka, nalikungoja wewe kutwaa, na wewe wazitaka, tayari. Ingie ndani kanipe upesi, nami nna shughuli, ntakwenda zangu.

Mwanamume akaingia ndani, akaenda akatwaa mahari, akaenda akatwaa kilemba, akaenda akatwaa mkaja, akaenda akatwaa ubeleko. Akaisha akamwambia, na kiosha miguu, chukua, na kifungua mwango, chukua. Akamwambia kipa mkono ntachukua mwenyewe. Bassi nawe enenda uwapelekee na salaam, mimi huku ni tayari, nangoja wao waje waniite.

Akatoka akachukua zote alizopewa, akaenda hatta kwa babaye yule mke, hako, akamwambia mkewe, kendapi huyu mumeo? Ametwambia anazunguka nyuma kwa jirani, kwenda kucheza tiabu, alitwagiza, uje hapo tume, mtoto akamwite.

Akanena, bassi upesi, kaniitieni, nami hapa namngoja. Akaondoka mtoto, akaenda mbio hatta pale nyuma kwa jirani, akamwona babaye anacheza tiabu, akampungia mkono kumwita. Babaye akatambua, akawaambia, Mimi naondoka jamaa, akaja mtoto kuniita, labuda nyumbani kuna shughuli. Wakamwambia, Haya, enenda.

Akaenda hatta kwake, akamwona tume wake anamngoja barazani, Je! umekuja. Amwambia, nimekuja, bwana. Habari za utokako? Akamwambia, Habari za nitokako njema sana, tena za kufurahisha, tena za kupendeza, amana yako imekuja, ya kwanza hii mahari, za pili hizi

make your plans." And he said, "I have no plan, my plan is finished, it is to give you the clothes, and the dowry, and the *mkaja*, and the turban, and the *ubeleko*."

"Well, then, give me quickly, that I may take them before the sun sets." And he said, "They are all ready, I have finished laying them out; I waited for you to take them, and you ask for them, all is ready." "Go inside and give me quickly, I am busy and I will go way."

The man went inside and took the dowry, and he took the turban, and he took the *mkaja*, and he took the *ubeleko*. And then he said, "And the *feet-washing*, take it, and the *door-opening*, take it." And he said, "The *gift in the hand*, I will take myself. So go and take them with compliments, I here am ready, and am waiting for them to come and call me."

And he went out and took all that had been given him, and went to the bride's father; he was not there, and he said to his wife, "Where is your husband gone?" "He told us he was going round behind to a neighbour's to play at *Tiabu*, and he directed us if the messenger should come, a child should call him."

And he said, "Call him to me then quickly, and I wait for him here." And a child got up and ran there behind to the neighbour's and saw her father playing *Tiabu*, and waved her hand to him to call him. And her father understood, and he said, "I am leaving the party, a child has come to call me, perhaps there is something going on at home." And they said, "Look sharp and go."

And he went home and saw his messenger waiting for him on the *baraza*. "Hollo! you are come." He says, "I am come, master." "The news of where you come from?" And he said, "The news of where I come from is very good, and more, it is gladdening, and more, it is pleasing, your pledge is come; first, this dowry; secondly, these clothes;

nguo, cha tatu hichi kilemba, la nne huu mkaja, la tano huu ubeleko, cha sita hichi kiosha miguu, cha saba hichi kifungua mwango, na hizi ndizo nalizopewa kukabithi, na kipa mkono amesema atakuja nacho mwenyewe, naye akasema yeye huko yu tayari akungoja wewe kwenda kumwita. Amwambia, nami sina shughuli, muhulla wangu leo, hatta kesho atapata mkewe.

Akachukua nguo zake, akaenda nazo ndani kwa mkewe. Akamwambia, mke wangu mwite mtoto kumwonya nguo zake, kumwonya na mahari yake, afanye atakalofanya.

Akamwita mtoto, Mama njoo, hizi nguo zako zimetoka kwa mchumba wako, na haya mahari yako, na hizo zalizobaki ni ada zetu, ni mimi na babayo.

Akamwambia, bassi mama, laliokwisha kwenu, mimi naweza kulirudi? Ni lile mpendalo nami nimependa, siwezi kumpaka baba angu uso mavi, apitapo asipate kufunua macho, napenda nimfurahishe baba yangu apitapo afunue macho, acheke kama ada, kama walimwengu wachekavyo, anene kama ada, walimwengu wanenavyo, atembee kama ada ya walimwengu, watembeavyo, nami sipendi kuipata kasarani ya baba yangu, napenda kama watu wakaavyo na baba zao, nami ni vivyohivyo.

Akamwambia, vema mwanangu, umenena maneno yapendezao, mimi nalithani mwanangu, utaniinamisha uso mbele za watu nawe umeniinua uso mbele za watu. Muungu akupe kukua mwanangu, uwe na moyo mzuri kama haya walionijibu, kwani ni maneno yenyi njia, nami baba yako nimefurahiwa.

Bassi, wakakaa kitako nyumbani wakati kutengeneza

thirdly, this turban; fourthly, this *mkaja*; fifthly, this *ubeleko*; sixthly, this *feet-washing*; seventhly, this *door-opening*, and these are what were given to me to put into your hands, and the *gift in the hand* he says he will come with it himself, and he says he is ready there, he waits for you to come and call him." Says he, "I have no engagement, my time is to-day, so to-morrow he will have his wife."

And he took her clothes and went with them inside to his wife. And he said to her, "My wife, call the child to show her her clothes, and to show her her dowry, that she may do what she will do."

And she called the child, "Come, mother, these are your clothes that are come from your sweetheart, and this is your dowry, and these that are left are the customary gifts for me and your father."

And she said, "Well, mother, what is finished with you, can I reverse it? It is what you like that I like, I cannot smear my father's face with filth, that where he passes he may not be able to open his eyes; I love to gladden my father, that where he passes he may open his eyes, and he may laugh as is the custom, as the people of the world laugh, that he may speak as the custom, as the people of the world speak, that he may walk about as is the custom of the people of the world, as they walk about, and I do not like to bring grief to my father; I wish as other people live with their fathers so to live with mine."

And he said, "Good, my child, you have said pleasing words; I thought, my child, you would bow down my face before people, and you have lifted up my face before people; God grant you to increase, my child, and keep a good heart like the answer you have given me, for they are words that go forward, and I your father am delighted."

Well, they stayed in the house while they put their

shughuli zao, hatta ussubui. Siku ya pili ile wakampelekea habari mume, Umekuwa wakati, njoo, uoe, upate kuingia nyumbani. Yule mjumbe akaenda hatta akafika kule nyumbani akamkuta yule bwana amekaa barazani, awangoja watakaomwita. Akamwambia, bwana unakwitwa, wakati umewadia. Akamwambia, mimi tayari, Ee wala.

Akaondoka yeye na jamaa zake, wakaenda, hatta wakifika katika ile nyumba ya mkwewe, akapiga hodi! Akamwambia, hód! karibu Shekh, karibu na wangwana. Akamwambia, tumekaa. Wakapita barazani, wakaenda, wakaita mwalimu. Akaja akawaoza. Kwa kuondoka wale watu wakapewa wali, wakala, wakafanywa na uzuri sana, wakaambiwa, wangwana karibuni. Wakamwambia, na wewe, bwana harrusi, kua heri. Wakatoka, wakaenda zao.

Akaingia ndani katika nyumba yake, wakakaa katika nyumba ile ya mkwewe muda wa siku saba, zalipotimu.

Akamwita mkwe, akamwitikia, labeka. Akamwambia, nna maneno matatu nataka kukwambia. Akamwambia, Bwana, Shekhi langu, licha ya matatu, hatta kumi na matatu, sijione hasara kunambia. Akamwambia, sina zayidi ya matatu haya. Akamwambia, Ee walla, nambie. Akamwambia, la kwanza, nataka unipe rukhusa, mimi na mke wangu kwenenda kwangu, la pili, sikasirike kwa haya nnaokwambia, la tatu, nataka unipe ruksa leo kabla ya kesho, kwani nimeona leo siku njema ya kutoka, mimi na mke wangu. Na wewe si nene, tumekimbia, utatuona ussubui na jioni, hatta labuda wewe mwenyewe ushibe, wewe, mwenyi kujiwa.

affairs in order, till the morning. And the next day they sent the husband word, "It is time, come and be married that you may enter the house." The messenger went, and when he arrived there at the house, he found the master sitting on the *baraza* waiting for those who should call him. And he said to him, "Master, you are called, the time is fully come." And he said, "I am ready, all right."

And he arose, he and his party, and they went till they reached the house of his father-in-law. And he cried, "Hodi!" And he said to him, "Hodi! Come near, Sheikh, come near, gentlemen." And they said, "We are seated." And they passed on to the baraza, and they went and called the *mualim*. And he came and married them. When they were going, those people had rice given them, and ate, and were treated very handsomely. And they were told, "Gentlemen, come near." And they said, "And you, bridegroom, good-bye." And they went out, and went away.

And he entered within his house, and they remained in the house of his father-in-law till the space of seven days was completed.

And he called his father-in-law, and he answered, "Here." And he said, "I have three words I want to say to you." And he said, "Master, my Sheikh, whether it is three or thirteen, think it no loss to you to tell me." And he said, "I have only these three." And he said, "All right, tell me." And he said, "The first is, I want you to give me leave, me and my wife, to go on to my house; the second is, do not be vexed at what I say to you; and the third is, give me leave to-day before to-morrow, for I find to-day is a good day for going forth for me and my wife. And do not you say we have run away, you shall see us, morning and evening, till perhaps you yourself will have had enough, you whom we shall come to."

Akamwambia, mimi sina kasarani kwenu, napenda killa siku mje kwa killa wakati, mje nimtazame nami mwanangu huyu mmoja, sipendi kumkosa sana. Akamwambia, Inshallah, bwana.

Hatta jua lalipokuchwa wakihama yeye na mkewe, wakaenda zao kwake. Wakakaa sana na yule mwanamke, wakapendana sana. Na yule mwanamke akampenda sana mumewe, mapendo asiokuwa na kifani. Ampenda sana mkwewe yule mwanamume, asiokuwa na kifani.

Wakakaa miaka mingi, wasigombe yeye na mkewe, wala wasigombe yeye na mkwewe. Wakakaa watu hawa, mashauri yao mamoja, hatta yule mkwewe akapatikana na farathi akafa. Wakasimama, yeye na mkewe, wakamzika.

Wakakaa muda ya miaka mingi kupita, akapatikana na farathi mkewe, akafa, akasimama akamzika.

Bassi akakaa kitako yeye pekeyake, akakaa muda ya siku nyingi kupita, akafanya mambo ya asherati, killa alichonacho kikampotea, kwa uasherati mwingi.

Akakaa mtu wa kuomba, killa nyumba huenda akiomba, akipata. Akapita siku zile, nyumba alizo akaenda akiomba, asipewe kitu tena. Akaregea katika jaa, akapekua kama kuku, akipata punje za mtama, akitwaa akila, muda ya siku nyingi..

Hatta siku hiyo, akienda jaani akaenda akipekua, akapata themuni ya mzinga, akainama marra ya pili, akapekua jaani, asipate hatta punje moja ya mtama. Ahh! mimi nimepata themuni hii ya mzinga, bassi ntakwenda zangu, nikalale. Akaenda hatta nyumbani, akatwaa maji, akanywa, akatwaa na tumbako, akatafuna. Ndicho kitu

And he said, "I have no grief with you, I should like every day for you to come at all times, come and let me see her, and I, this is my only child, I don't like to miss her often." And he said, "Please God, master."

So when the sun had set, they moved, he and his wife, and went away to his home. And he lived long with that woman, and they were very fond of one another. And that woman loved her husband with a love that had no like. And that man loved his father-in-law so much that there was nothing like it.

And they lived many years without quarrelling, he and his wife, nor did he and his father-in-law quarrel. And these people lived all of one mind till his father-in-law was met with by necessity, and died. And they arose, he and his wife, and buried him.

And they lived while many years passed, and his wife was met with by necessity and died, and he arose and buried her.

Well, he dwelt by himself, and he lived while many days passed, and he did dissipated things, and lost all that he had through much dissipation.

And he lived a beggar man, every house he used to go to, begging and getting. And those days passed, and the houses where he went begging, he was given nothing more. And he went back to the dustheap and scratched like a hen, if he got some grains of *mtama* he took them and ate them, for the space of many days.

On a certain day going to the dustheap, he went and scratched and got an eighth of a pillar dollar, and he bent down again and scratched in the dustheap without getting one grain of *mtama*. "Ah! I have got this eighth of a pillar dollar, well I shall go my way and have a sleep." And he went to the house and took water and drank, and took also tobacco and chewed it. This was what he got

alichokipata siku ile, ile themuni ya mzinga, na maji ya kunywa, na tumbako kutafuna. Akapanda kitandani kulala.

Hatta ussubui walipokucha, akaenda zake jaani. Akitupa macho njia kuu, amwona muhadimu na tundu la mibaazi. Akamwita, Ee! Muhadimu, umechukua nini ndani ya tundu hilo? Akamwambia, Paa! Paa! Akamwambia, Lete! Lete!

Pana watu wamesimama watatu, wakamwambia, wewe muhadimu, una kazi. Kwa nini, bwana zangu? Yule masikini hana cho chote, hohe hahe. Akawaambia, labuda bwana anayo. Hanayo, wamwona nawe jaani haondoki, hupekua kama kuku, killa siku hupata punje mbili za mtama, akatafuna; kama ana kitu, hangalinunua mtama akale, angetaka kununua paa? Hawezi kujilisha nafsi yake, ataweza kumlisha paa?

Akawaambia muhadimu, Yee, bwana, simjui mimi, nimechukua biashara, aniitaye yote namwitika, na akiniambia njoo, nikaenda, nitamjua huyu mnunuzi ao huyu si mnunuzi? Ntagomba na watu? nimechukua biashara nikiitwa nisiende? Ada ya mchukua biashara, aitwaye na yo yote hwenenda, akiwa mdogo akiwa mkubwa, akiwa mke, akiwa maskini, akiwa fukara, mimi hayo siyajui, mimi mchukua biashara, aniitaye yote huenenda.

Oo, bassi wewe husikii maneno yetu hayo tuliokwambia, tumeona kwake, nasi twamjua kama huyu si mnunuzi. Akaondoka yule wa pili akamwambia, Hoo! maneno gani hayo, labuda Muungu amempa, ao Muungu atakapompa, atakwambia leo fullani nimempa, njoo mtezame?

that day, the eighth of a pillar dollar, and water to drink and tobacco to chew. And he got upon his bed to sleep.

In the morning when it dawned he went away to the dustheap. And casting his eyes upon the great road, he sees a *Muhadim* with a cage of *baazi* twigs. And he called him, "Hi! Muhadim, what are you carrying inside that cage?" And he said, "Gazelles! gazelles!" And he said, "Bring them! bring them!"

There were three men standing and they said to him, "You have got a job, you Muhadim." "How so, my masters?" "That poor fellow has nothing at all, not a thing." And he said to them, "Perhaps, master, he has." "He has not, you see him yourself on the dustheap, he does not get up, he scratches like a hen, every day he gets two grains of *mtama* and chews them. If he had anything, wouldn't he have bought *mtama* and eaten it? Would he want to buy a gazelle? He can't feed himself, will he be able to feed a gazelle?"

And the Muhadim said to them, "He, masters, I don't know him, I have brought merchandize, whoever calls me, I answer, and if he says come, I go. Shall I know this one is a buyer or this one is not a buyer? Shall I dispute with people? I have brought merchandize, if I am called am I not to go? It's the custom of a carrier of merchandize whoever calls him, he goes, be he little, be he great, be it a woman, be he poor, be he destitute. I don't know these things, I am a carrier of merchandize, whoever calls me, I go."

"Oh, oh! so you don't heed our words which we have told you; we have seen his home, and we know him that he is no buyer." And the second arose and said, "Ho! what words are these? perhaps God has made him a gift, or when God is going to make him a gift will he tell you, 'To-day I have made such a one a gift, come and look at him.'"

Akaondoka yule wa tatu, akanena, Hoo! dalili ya mvua si mawingu? Bassi sisi hatta dalili zake hatukuzipata za kupata huyu.

Akaondoka yule muhadimu, akanena, mimi, waungwana, nitakwenda, kumsikiliza anaoniita, kwani mimi nimetoka tokea kwangu shamba, hatta kufika hapa ndipo, nimekwitwa na watu wengi, hawapungua khamsini ao kama si zayidi, naye hapana mtu mmoja alionunua. Na hawa wote wana mali, si kwamba nga maskini, nao hakununua, bassi nami pia hao nalionyesha wakatazama, wakaisha wakaenda wakaniambia, Chukua. Killa endapo ikawa kazi ni hiyo. Lete paa, hupeleka wakatezama, Ahh! bassi, ghali, chukua. Nami hichukua. Huondoka nikienda mbele, Ewe muhadimu, ewe lete paa, lete. Nami hupeleka, nikatua wakatazama. Ah! paa wazuri, lakini ghali, chukua paa. Nami hichukua, nami nisikasirike, ni ada ya mchukua biashara ya kwitwa hapa na hapa, na kutua na kujitwika, nami nisikasirike, kwani ni ada ya biashara, humjui atakayonunua, wewe hunena, labuda huyu atanunua, huyu atanunua, hatta upate mnunuzi hatta kununua.

Bassi wewe maneno yetu huyashiki, umetolewa wingi wa maneno na wingi wa masaala, enenda zako maskini.

Bassi wale wakanena wale watu watatu, 'M! Bassi nasi tutamfuata, kamtazame yule maskini, atanunua kweli.

Ee, bwana, apate wapi yule? Maneno gani hayo? 'M! dalili za kupata mtu hazionekani. 'M! tokea kufa mkewe, yule akatoa mali yake akafanya uasherati, haipungui mwaka wa tatu, hajui chakula cha moto tumboni mwake. Bassi mtu asioweza kupata chakula cha moto tumboni

And the third arose and said, "Ho! aren't clouds the sign of rain? And we have had no signs of his getting anything."

And the Muhadim arose and said, "I, gentlemen, shall go and attend to him who is calling me, for I started from my home in the country till I got here, and I have been called by many people, not less than fifty, if not more, and there was not one who bought. And all these have property, not as though they were poor, and they did not buy, well and I showed them all, and they looked, and then went and told me, 'Take them away.' Wherever I go this is my business. 'Bring the gazelles!' I take them; they look. 'Ah, that will do, they are dear, take them away.' And I do so. I get up and go forward. 'O you, Muhadim, oh you bring the gazelles, bring them;' and I take them and put them down, and they look. 'Ah, beautiful gazelles, but dear; take the gazelles away.' And I take them away, and I am not vexed. It is the custom of a carrier of merchandize to be called hither and thither, to put it down and take it up; and I am not vexed, because it's the custom of trade: you don't know who will buy; you say perhaps this one will buy, this one will buy, till you find a buyer, till some one buys."

"That will do, you pay no attention to our words; you bring out plenty of words and plenty of questions; go your way, poor man."

Well, those three said, "'M! now let us follow him, and see whether that poor man will really buy."

"Eh! master, where is he to get it? what words are these? 'M! one can't see the signs of a man's getting anything. 'M! ever since his wife died he has spent his property and gone into dissipation, at least for three years; he has no experience of hot food in his belly. Now a man who can't get hot food in his belly, not one day in ten, will

mwake, itakapokuwa siku kumi kwa siku moja, atapata kitu kununua paa? Lakini twende tukamtazame, Muhadimu, twende tukamtazame yule asharati anaosumbua nafsi yake kupiga kelele, na kukusumbua wewe mwenyi mzigo kitwani, ila twende tukamtazame atanunua kweli, kama hatanunua killa mtu atampiga bakora moja moja, apate kutubu, siku ya pili akimwona mtu na mzigo wake, asimwite.

Wakaenda hatta wakafika. Ah! hawa paa, nunua bassi, nataka paa, nataka paa, hawa, ewe maneno si kitendo. 'M! Utatamani kwa macho, hutashika kwa mkono.

Akamwambia muhadimu, Paa wako kiassi gani? Wakaruka wale watu watatu. Ee mwongo, Ewe unajua killa siku paa wanauzanya wawili kwa robo. Bassi, akamwambia, nataka mmoja kwa themuni. Ee mwongo wee, una themuni wee, umepata api? Akamtia mdukuo.

Wamenitilia nini, bwana, mdukuo burre? Nimekutendani? Nimekutukana, nimekufyonya? Nimekutwalia chako? Mimi namwita huyu mwenyi paa kununua hawa paa wake, mmetokea ninyi pingamizi, mwataka kuniharibia hii biashara, nisipate? Akashika utamvua wa nguo, akifungua ile themuni, akamwambia, twaa, muhadimu, nipe paa wangu mmoja nitazame. Akatwaa muhadimu yule paa. Huyu, bwana, chukua. Muhadimu akacheka yeye, mbona ninyi wenyi kanzu na vilemba, na panga na majambia, na viatu miguuni, nanyi ni wangwana wenyi mali, hamkosi, nanyi mmenambia, huyu ni fukara hohe hahe, hana mbele hana nyuma, naye ameweza kununua paa wa themuni, nanyi kuwa wangwana bora na mali kwenu tele hamkuweza kununua hatta nussu ya themuni,

he get anything to buy a gazelle with? However, let us go and see him, Muhadim; let us go and look at this dissipated fellow, who is troubling himself to call out, and troubling you who have a burden on your head; but let us go and look at him whether he will really buy, and if he will not buy every one shall give him one cut with his stick, that he may repent, and another day if he sees a man with his load he may not call him."

They went till they reached him. "Ah! these are gazelles. Buy them. 'I want a gazelle, I want a gazelle.' Here they are, you words and not deeds. 'M! you will long with your eyes and won't lay hold with your hands."

And he said to the Muhadim, "How much is one of your gazelles?" Those three men started. "Eh, you cheat you, you know every day gazelles are sold two for a quarter of a dollar." So he said, "I want one for an eighth." "Eh, you cheat, have you got an eighth? where did you get it?" And he gave him a push in the cheek.

"What do you give me a push in the cheek for nothing for, master? What have I done to you? Did I abuse you? Did I chirrup at you? Did I take anything of yours? I called this man with gazelles to buy his gazelles, and you have come interfering: you want to spoil the bargain that I may not get it." And he took hold of the corner of his cloth and unfastened the eighth and said, "Take it, Muhadim: give me my one gazelle that I may look at it." And the Muhadim took out a gazelle. "Take this one, master." The Muhadim laughed. "How is this? you with *kanzus* and turbans, and swords and daggers, and sandals on your feet, you gentlemen of property and no mistake, you told me this man was destitute utterly, with nothing before and nothing behind him, and he has been able to buy a gazelle for an eighth, and you, being great gentlemen, and property at home in plenty, could not buy to the value of

na yule mwaliomnena maskini naye fukara, hohe hahe, hana mbele hana nyuma, naye ameweza yeye kunipunguza mzigo wangu, nanyi wangwana bora hamkuweza akali ya nussu themuni.

Yule maskini akapokea paa wake, akaenda zake pale katika jaa, yeye na paa wake mkononi, akainama kupekua pale jaani, akapata punje za mtama za kutia kinwani mwake, akapata na kidogo punje za mtama akampa paa yake. Akashika njia akaenda zake, akaenda kule nyumbani pale panapo kile kitanda anacholala, akatandika mkeka wake, akalala, yeye na paa wake, pahali pamoja. Hatta usiku ukacha, akaondoka akamchukua na paa wake, akaenda zake hatta palepale jaani, akipekua akapata punje za mtama zinazopata ukufi, akatia kinwani mwake, zaliobaki akampa paa wake. Akaondoka akaenda zake hatta nyumbani kwake, ikapata muda wa siku tano.

Yule paa usiku akinena, akamwita, Bwana! Yule bwana wake akaitika, Labeka, akamwambia, mbona mimi nimeona ajabu?

Paa akauliza, ya nini hii ajabu walioiona hatta ukasituka, hatta ukaghumiwa, hatta ukadaghadagha nafsi yako?

Akamwambia, haya nalioona si haba, ya wewe, paa, kunena.

Akamwambia, wewe umekuupuka na rehema ya Muungu?

Akamwambia, mimi toka asili za baba zetu na bibi zetu na jamii ya watu waliomo katika ulimwengu, sikupata kusikia mtu mmoja kunihadithia kama paa walifahamu kunena.

Bassi, wewe usitaajabu, Mwenyi ezi Muungu anaweza

half an eighth, and this man, who you told me was poor and destitute utterly, with nothing before and nothing behind him, he has been able to lighten my load, and you great gentlemen couldn't even to so much as half an eighth."

The poor man received his gazelle and went away there to the dustheap, he and his gazelle in his hand; and he stooped down, scratching there in the dustheap, and got grains of mtama to put in his mouth, and got a little more of grains of mtama and gave to his gazelle. And he took his way and went off, and went to his house, there where the kitanda was on which he lay; and he spread his sleeping-mat and laid down, he and his gazelle together. When the night turned to dawn, he got up and took his gazelle and went to the dustheap there, and scratched and got grains of mtama: what he got, as much as one could grasp in one's hand, he put in his mouth, and what were left he gave to his gazelle. And he arose and went to his house: and so about five days passed.

And the gazelle spoke in the night, and called him, "Master!" Its master answered, "Here!" and he said, "How is it that I see a wonder?"

The gazelle asked, "What is this wonder which you have seen to make you startled, and to make you faint, and to put yourself all into confusion?"

And he said, "This that I see is not small, that you, a gazelle, should speak."

And it said, "You do not accept the mercy of God."

And he said, "From the beginning of my fathers and mothers, and all the people that are in the world, I never heard any one man tell me of a gazelle that knew how to speak."

"Well, do not you be astonished; Almighty God is able to do all things—to make me to speak, and others more

yote, kuyafanya ya kunena mimi na mgine kuliko mimi. Wewe sasa huna haja, sikiliza haya ninaokwitia.

Akamwambia, vema, sasa nitasikia, nami nieleze kiada, hatta mambo nisikie.

Akamwambia, la kwanza, mimi nimekukubali kuwa wewe bwana wangu, tena umenigharimia kwa kitu ulichonacho, nami nimeona hali yako thaifu, siwezi kukukimbia wallakini mimi nitakupa wahadi nitakaokwambia, nawe shika.

Akamwambia, Inshallah, wahadi wako utakaonipa utapokuwa mwovu, kwangu mwema, na uwapo mwema, na kwangu zayidi kuliko mwema.

Akamwambia, la kwanza, bwana, nitakwambia wewe bwana maskini, na makuli yako nami bwana nayajua, wewe mwenyewe wayaweza, na kuyaweza kwako ni ukwasefu, bassi kama mimi mtumwa wako wa zakula zile ulazo mimi kwangu ni kuthii wala sina tabassám.

Akamwambia, Bassi wewe wapendaje?

Akamwambia, Bwana wangu, ni mimi nipendalo, nataka uniwie rathi sana, kwani nitanena maneno yatakaokuwa hayakupendezi, ni maneno ya kukasiri.

Amwambia, wewe hukuwa paa tena, umekuwa mwanangu, na uchungu wa mwana ni katika nyongani mwa nina. Akamwambia, bassi wewe unene lo lote ndilo.

Akamwambia, nataka unipe ruksa, mimi tena unisamehe, nataka unipe ruksa nikienda nikilisha hatta jioni, nikirudi nikija nikilala, kama roho yako haistaamani kwa haya nnayokwambia. Kwani yale makuli yako ni machache nami ni kidogo, nayè ndio maana nisiweze kukufuata tukila wote, bassi nataka unisamehe tena, na roho yako nayo

than I. You have no cause now, listen to what I called you for."

And he said, "Good; I shall hear now, and tell me in order that I may understand things."

And it said, "Firstly, I have accepted you for you to be my master; further, you have been at expense for me of what you have, and I see that your state is low; I cannot run away from you, but I will give you a promise, and what I tell you, observe."

And he said, "Please God! Your promise that you shall give me, if it be bad, will be good to me, and if it be good, to me it will be more than good."

And it said, "First, master, I will tell you that you, master, are poor, and your diet, I, master, know it, you yourself can bear it, and your ability is of necessity; now though I am your slave, of those victuals which you eat there is to me distress, and I have no pleasure."

And he said, "Well, what is it you wish?"

And it said, "My master, what I wish is this,—I want you to forgive me, for I shall say words that will not be pleasing to you; they are irritating words."

He says to it, "You are a gazelle no longer, you are become my child, and the weight of a child is on the hip of its mother." And he said, "Well, then, tell me what it all is."

And it said, "I want you to give me leave, and further, forgive me, I want you to give me leave to go and feed until the evening, and to return and come and sleep, if your soul is at rest about this that I am telling you. For that diet of yours is sparing, and for me is little, and this is why I cannot follow you that we may eat together: well, then, I want you to forgive me, and that your soul

amini kama mimi nitaregea, nami Bwana, kua heri, nakuaga, natoka naenda zangu.

Akamwambia, haya enenda. Paa akitoka mbio, na yule maskini akatoka mbio ndani, akasimama uwanjani. Na paa amezidi kwenda mbio. Yule maskini akapigwa na msangao na machozi yakamtoka. Akapiga ukelele moja, yule maskini. Mama yangu, ee, na mikono katika kitwani. Akapiga ukelele wa pili, Baba yangu, ee! Akapiga ukelele wa tatu. Ee, paa wangu amekimbia.

Wale jirani waliopo wakaja wakamzomea, wakamwambia, wewe mpumbafu, wewe barthuli, wewe asharati, umekaa jaani siku kathawakatha, umepekua kama kuku, hatta Muungu amekupa themuni ile, usiweze kununua muhogo, ukale, ukanunua paa, tena umemwachia, walia na nini sasa, kilio cha mwenda nguu.

Akanyamaa, shukuru. Akaondoka, akaenda zake maskini, akaenda pale jaani pake, akapata punje za mtama, akarudi nyumbani, akafanya ukiwa.

Hatta yalipokoma maghrebi akija paa wake. Akacheka sana maskini, Muungu akusimika, ah! umekuja baba.

Akamwambia, si ule wahadi naliokupa? Akamwambia, nakuona themuni walionunua mimi kwako, ndio lakki yako ya mali, nami naona hasara utwae lakki yako ya mali enda kuwapa watu wangine sasa nikikukimbia. Nimekwenda zangu mwituni, amekwenda mtu ameninasa ao methali amekuja mtu amenipiga bunduki; amenipata mtu mgine. Bassi uthia wote unipatao wa nini nikutie hasarani, siwezi. Nikikwenda nikichuma, jióni nije nilale.

may be trustful that I shall return. And, master, good-bye, I take leave of you; I start and go away."

And he said, "Well then, go." The gazelle ran out, and the poor man ran from inside and stood in the yard. And the gazelle ran faster and faster. And the poor man was struck with astonishment, and tears started from him. And that poor man made one cry—"Oh, my mother!" with his hands to his head. And he made a second cry—"Oh, my father!" And he made a third cry—"Oh! my gazelle, it has run away!"

The neighbours who were there came and groaned at him, and said, "You fool, you idiot, you dissipated fellow! you have staid on the dustheap many many days, you scratched like a hen till God gave you that eighth, and you could not buy muhogo and eat it, you bought a gazelle; then you have let it go; what are you crying about, as if you were crying for one lost for ever?"

And he held his peace, comforting himself. And the poor man arose and went away, and went there by his dustheap, and got some grains of mtama, and returned to his house; and it seemed desolate to him.

And when sunset was over his gazelle came. And the poor man was very glad. "God sets you up. Ah! you are come, father."

And it said, "Is not this the promise I gave you?" And it said, "I feel that for you the eighth you bought me with is a hundred thousand out of your goods. And I feel it a loss that you should take your hundred thousand, and go and give them to other people, if I run away from you. I went away into the forest, and if any one goes and snares me, or in like manner any one comes and shoots me with a gun, another man has got me. Well, then, whatever trouble takes me, why should I grieve you? I cannot. If I go and get myself something, in the evening let me come and sleep."

Ah! vema baba yangu, Muungu akupe huruma. Wakaingia kitandani wakalala yee na bwana wake. Paa siku ile tumbo limeshiba sana majani.

Hatta ussubui walipokucha, akamwambia bwana, naenda zangu, kulisha. Akamwambia, enenda kwa afya na nguvu. Bassi paa akaenda zake, na bwana wake akitoka kwenda zake jaani, wale jirani zake wakimnena. Ah! maskini mwenyi wazimu, labuda huyu mchawi, paa jana siye tukanena hatarudi tena? Kumbe jana jioni akarudi, akalala humuhumu ndani mwake? Sasa hivi ussubui huu, paa ametoka huyu mbio akaenda zake njiani, bassi yale makelele aliyopiga jana, ana wazimo ya kumlilia paa wake, mbona leo amwachia tena? Huyo si burre, nathani ana wazimo, tena wa siri haujawa wa thahiri. Bassi wakaondoka wale jirani, maskini akarudi kwake.

Na yule paa jua lalipokuchwa akarudi nyumbani kwao, amekuta bwana wake amelala anatafuna tumbako, alipokuja yule paa akitwaa mguu wake akawinua aka'mweka nao ndevuni. Akamwita.

Ah! huko utokako kwema? Akamwambia, ah! kwema sana, leo bwana nimekwenda pahali pana majani mazuri, tena pana na mvili, tena pana na baridi, bassi nalipokula majani yale hatta nikashiba, tena pana na faragha, tena pana na mto, bassi hula nikilala nikapunga na upepo, nikatelemka mtoni hinywa maji, hurudi nikaja nikalala, nikapunga na upepo, kazi yalikuwa hii hatta wakati wa kurudi, yalikuwa kazi ya kula, na kulala, na kupunga upepo, kushuka mtoni kunywa maji, hirudi hipunga upepo, bassi roho yangu yanena vema leo, sababu nimestarehe

"Ah! good, my father, God give you mercy!" And they went in to where the bed was, and slept, it and its master. The gazelle's belly was very full that day with fodder.

In the morning, when it dawned, it said to him, "Master, I am going away to feed." He said, "Go in health and strength." So the gazelle went away; and when its master went out and went his way to the dustheap, his neighbours said of him, "Ah! poor mad fellow, perhaps he is a wizard. Was not that gazelle yesterday the one we said would never come back? How then, did it not come back yesterday evening, and sleep there inside at his place? Just now this morning this gazelle ran out and went away on the road; he is mad to cry after his gazelle. Why did he let it go again to-day? This is not for nothing; methinks he is mad, but it is hidden; it has not got to be fully evident yet." And so the neighbours went off, and the poor man went back home.

And the gazelle, when the sun had set, returned to their house, and found its master lying down chewing tobacco. When the gazelle came, it took its foot and lifted it up and laid it on his beard, and called him.

"Ah! is it nice there where you come from?" And it said, "Ah! very nice. To-day, master, I went to a place where there is fine grass, and there is shade, and there is coolness; and so when I had eaten that grass till I had had enough, there was privacy, there was a stream too, so I ate and laid down and was fanned by the wind; and I ran down to the stream and drank water, and I returned and came and laid down and was fanned by the wind. This was my employment till the time I came back. I was employed in eating, and lying down, and being fanned by the wind, and going down to the stream and drinking water, and I returned and I was fanned by the wind. So my soul speaks good things to-day because I

sana kwa majani hayo, na mvili huo, na upepo wa hapo, gissi ulio mwema, tena na mto karibu, tena pana na faragha, hapana njia, hapana nyumba karibu, hatta mto wenyewe u katika magugu, na kesho nikiamka nitakwenda kuko huko.

Amwambia, ukiamka ukaende, bwana. Wakalala.

Hatta ussubui kulipopambauka akatoka paa mbio, akaenda zake, akakutana na watu yule paa—huyo, huyo, paa wa maskini mkamateni, huyo, huyo, kamateni paa wa maskini, kamateni, kamateni, wasimpate. Paa akakaza mbio, akaenda zake. Wale waliomfukuza wakarudi.

Hatta muda wa siku tano yule paa alipokwenda kulisha, akaenda palipo mti mkubwa, u katika miiba, u katika msitu, yule paa amechoka jua, akanena, pale penyi mti mkubwa nikajifiche hapo pale pana mvili nipumzike hili jua. Akaenda, akalala, pale penyi mti ule mkubwa. Muda mkubwa waliopita kulala kwake yule paa pale penyi mti mkubwa ule.

Akiamka akizungukazunguka chini ya mti ule, akaona pahali pamefanya majani kichungu, akainua mguu wake, akapekua, akaona almasi kubwa mno, inang'ara sana. Ooo yule paa akasangaa, haya ndio mali, hii ndio ufalme, lakini nikimpelekea bwana wangu hii, atauawa, kwani maskini ataambiwa, umepata api, akinena nimeokota hasadikiwi, hatta atakaponena nimepewa hasadikiwi, bassi ya nini miye kwenda kumtia bwana wangu katika matata? Ntatafuta watu wenyi nguvu, nao ndio wawezao kuila.

Akaondoka paa mbio, akaingia katika mwitu, naye almás

was much refreshed by that grass and that shade and the wind there; it was so good, and a stream near; and there was privacy, no pathway, no house near, even the stream itself is among undergrowth; and to-morrow, when I wake, I shall go just to that place."

He says to it, "When you wake, go, master." And they slept.

And in the morning, when it was getting light, the gazelle ran out, and went away. And some people met with the gazelle. "That's him, that's him! the poor man's gazelle—catch him!—that's him, that's him! catch the poor man's gazelle!—catch him!—catch him!" but they did not get it. The gazelle ran hard, and went away. Those who pursued it turned back.

After five days, when the gazelle went to feed, it went where there was a great tree; it was among thorn-bushes, and in a thick wood. The gazelle was tired with the sun, and said, "There where the great tree is I will hide myself; there is shade there, and I may rest from this sun." And it went and lay down where the great tree was. A long time passed while the gazelle was sleeping where that great tree was.

When it awoke it wandered about under the tree, and found a place where the grass was bitter; it lifted its foot and scratched, and saw a diamond exceedingly large and very bright. "O—o—o!" The gazelle stood astonished. "This is property, this is a kingdom; but if I take it to my master he will be killed, for they would say to a poor man, 'Where did you get it?' If he says, 'I picked it up,' he will not be believed; if he says, 'I was given it,' he will not be believed; well then, why should I be the one to go and get my master into difficulties? I will look for people of power—they are the people to use it."

And the gazelle ran off and entered into the forest, and

akaiuma kinwani, akaenda mbio sana katika mwitu asipate mji siku ile, akalala mwituni, hatta ussubui wa pili, akaondoka kabla ussubui haujapambauka, akaenda mbio hatta jua lalipokoma mafungulia ng'ombe makuu, akapumuzika, hatta lalipokoma jua vitwani akaenda zake mbio sána na almás yake kinwani, hatta jua lalipokuchwa akalala ndiani. Hatta ussubui walipopambauka, akaenda zake mbio akajitahili kwenda mbio sana hatta lalipokoma mafungulia ng'ombe madogo akapumzika akaona dalili za mji karibu akaenda zake mbio akaenda mbio sana, hatta lalipopinduka jua vitwani, akiona dalili ya majumba na mji asiweze kusimama tena, akakaza mbio sana akaenda hatta akiwasili katika njia kuu ya katika ule mji, na ile njia imekabili nyumba ya Sultani. Akaenda zake hatta akiona nyumba ya Sultani imefafanukia. Akazidi kukaza mwendo, na mle katika njia anapopita, watu wamesangaa, wamemwona paa mbio na kitu ndani ya majani amekiuma kinwani, amelekea nyumba ya Sultani.

Wale watu waliomo katika mji walisangaa hatta paa akiwasili pale mwangoni pa Sultani, na Sultani amekaa mbele ya mwango. Paa akapiga, hodi! hodi! Ameitupa chini almas, naye amekaa kitako pale njiani kinatweta, akapiga marra ya pili, hodi! hodi! Sultani akanena, sikilizeni hodi inaopigwa hiyo. Wakamwambia, bwana, hodi inapigwa na paa. Akawaambia mkaribisheni, mkaribisheni! Wakaenda watu watatu mbio, wamwambia, haya, ondoka, unakwitwa, karibu. Akaondoka paa, akainua ile almasi yake, hatta pale pa Sultani, akiiweka chini ya miguu ya Sultani.

Akamwambia, Bwana, Masalkheri. Sultani akamwitika, Allah masik bilkheri, karibu. Nimekaa, Bwana. Sultani akaamuru asikari, leteni busati, leta na zulia, lete na

held the diamond in its mouth; and it ran far through the forest, and found no town that day. And it slept in the forest; and the second morning it arose before the morning was quite light, and ran till about ten o'clock, and rested till the sun had ceased to be overhead, and ran very fast, with its diamond in its mouth, till when the sun went down it slept on the way. In the morning, when it was light, it ran off and exerted itself in running till when eight o'clock was past it rested, it saw signs of a town near, and ran off and ran hard till as the sun inclined from overhead, seeing signs of great houses and of a town, it could not stop again, and ran very hard and went until it arrived in the main road of that town, and that road lead up to the Sultan's house. And it went until the Sultan's house lay open before it. And it went the harder; and as it was passing in the road, people stood staring, seeing a gazelle running and something wrapped in leaves between its teeth in its mouth, and it going towards the Sultan's house.

The people who were in the town stood staring till the gazelle arrived at the Sultan's door; and the Sultan was sitting before his door. The gazelle cried, "*Hodi! Hodi!*" It had thrown down the diamond, and sat there in the road panting. And the second time it cried, "*Hodi! Hodi!*" And the Sultan said, "Listen to this cry of '*Hodi!*'" And they said, "Master, it is a gazelle that is crying '*Hodi!*'" And he said, "Invite it to come near! invite it to come near!" Three people went running and said to it, "Come, get up! you are called; come near." The gazelle got up and took up its diamond till where the Sultan was, and laid it at the Sultan's feet.

And it said, "Master, *Masalkheri.*" The Sultan replied, "*Allah masik bilkheri*, come near." "I am seated, master." The Sultan ordered the soldiers, "Bring also a carpet, and

takia. Marra pale yamekuja yakatandikwa pale. Akamwambia paa, kaa kitako pale. Ah! bwana, hapa patosha nalipokaa, mimi mtumwa wako, mimi kulala chini ni kuona vema, sembuse hapa pametandikwa jamvi. Akamwambia, huna buddi ukaondoke ukakae palepale. Akaondoka akaenda akakaa. Akaamru Sultani kuletewa paa maziwa, akaamru kuleta wali, yakaja maziwa na wali, akala, akaisha wali akanywa na yale maziwa; akaachwa pumzika muda kidogo.

Akamwuliza, nipe khabari yako waliojia. Akamwambia, bwana, nikupe habari naliojia mimi, nimetumwa kuja kukutukana, nimetumwa kuja kukutaka shari, mimi nimekuja kutaka kwako ugomvi, mimi nimetumwa kuja kutaka kwako udugu na ahali.

Sultani akamwambia, Auu! paa, wewe wajua kunena, akamwambia, mimi namtafuta mtu wa kunitukana, mimi namtafuta mtu wa kunisengenya, mimi namtafuta mtu wa kutakana udugu na ahali, nami nimempata kheri, akamwambia, bassi ukanambia maneno yako.

Akamwambia, u rathi Sultani? Akamwambia, elfu marra. Akamwambia, bassi kama u rathi, funua hiyo amana yako. Sultani akainama akaitwaa, akaiweka panapo paja lake, akifungua mwenyewe bi nafsi yake, alipoona almas ile, akataajabu sana Sultani, kwa ginsi yalivyo njema, kwa ginsi inayyotoa nuru. Akaona roho yake Sultani, ametenda zema sana, zisizokuwa na kifani zema zile. Akamwambia, nimeona amana yangu.

Akamwambia, bassi nimekuja na amana hiyo, nimepewa na bwana wangu, Sultani Darai, bassi amesikia, una mtoto

bring a large cushion." Immediately they came, and were spread there. And he told the gazelle, "Lie down there." "Ah! master, here is enough where I am lying. I am your slave. I feel it good for me to lie on the ground, much more here where there is a mat spread." And he said, "You must get up and lie just there." And it arose and went and lay down. And the Sultan ordered that milk should be brought for the gazelle, and he ordered that rice should be brought; and the milk and the rice came, and it ate, and when it had finished with the rice it drank the milk, and was left to rest a little while.

And he asked it, "Give me the news you have come with." And it said, "Master, let me give you the news I came with. I am sent to come and insult you. I am sent to come and ask ill of you. I am come to seek a quarrel with you. I am sent to come and ask kinship and family alliance with you."

The Sultan said, "Hulloo! you gazelle, you know how to speak;" and he said, "I am looking for some one to insult me. I am looking for some one to make mocking signs about me. I am looking for some one to ask kinship and family alliance between us, and I have met with good luck." And he said, "Now then, tell me your message."

And it said, "You have forgiven me, Sultan?" And he said, "A thousand times." And it said, "Well then, if you have forgiven me, open this your pledge." The Sultan stooped and took it, and put it upon his lap, and opened it himself by himself. When he saw the diamond, the Sultan was greatly astonished, it was so good and it was so brilliant. And the Sultan's soul felt, "He has done me a great benefit, so that there is none like it." And he said, "I have seen my pledge."

And it said, "Well then, I am come with this pledge, given me by my master, Sultan Darai. Now he has heard

mwanamke; bassi amekuletea hii, nawe mwie rathi, mstahimilie, amekuletea kitu kisichokuwa sawa nawe, kwa nini kitu kidogo.

Sultani akamwambia, Allahu, mimi ni rathi sana, mimi ni rathi sana, hatta kaburi yangu nikifa i rathi kwa haya alionitendea Sultani Darai. Akamwambia, marahaba, ahsánte, ni rathi sana, mke mkewe, ndugu nduguye, mtumwa mtumwa wake, atakapo wakati wo wote, Sultani Darai nimwoze mwanangu, sitaki pishi kwake, sitaki kisaga kwake, sitaki kibaba kwake; sitaki nussu ya kibaba kwake, sitaki robo kibaba kwake, walakini aje yee mtupu, baada ya hizi asizidi kitu tena, haya alionileteа si haba, yaliobaki na yache kuko huko, bassi ndiyo maneno yangu, ukamweleza Sultani Darai.

Bassi paa akaondoka, akamwambia, Bwana, kua heri! nami niwie rathi sana mtumwa wako. Akamwambia, mimi nimetangulia kupokea rathi zako, nami nataka uniwie rathi sana, wewe paa, kwa haya naliokujibu. Akamwambia, rathi, bwana, hatta kwa mangine, nami, bwana, ni rathi, nami, bwana, ninakwenda zangu hatta mjini kwetu, hatutakaa siku nyingi, labuda siku nane, ao siku edasharà, tutakuwa tutawasili wageni wenu. Akamwambia, Ah! kua heri:

Na yule bwana wake paa katika ule mji watu wanamzomea, na watu wanamcheka, na baathi ya watu wanamguna, na baathi ya watu wangine wanamsema, amba huyu maskini ana wazimu zayidi sasa, alikuwa na themuni yake, akaenda akanunua paa, na yule paa akamwachia, sasa anazunguka na mji, na kilio, maskini paa wangu ee, maskini paa wangu. Na watu nukumcheka, naye akili zake zimepotea kwa sababu ya paa yule.

that you have a daughter, so he has sent you this; and do you forgive him, do you bear with him, that he has sent you something not worthy of you, because it is but a small thing."

The Sultan said, "*Allahu*, I am quite content; I am quite content; even my grave when I die is content with what Sultan Darai has done toward me." And he said, "Many thanks, thanks; I am quite content; the wife is his wife, the family is his family, the slave is his slave. Let him come at any time whatsoever. I will marry Sultan Darai to my daughter. I don't want a *pishi* of him; I don't want a *kisaga* of him; I don't want a *kibaba* of him; I don't want half a *kibaba* of him; I don't want a quarter of a *kibaba* of him; but let him come empty-handed. Whatever there is more, let him leave it there where it is. This then is my message, and do you make it clear to Sultan Darai."

So the gazelle got up and said, "Master, good-bye, and be content with me your slave." And he said, "I have already received contentment from you. I wish you to be content with me, you gazelle, in what I have answered you." And it said, "Content, master, even with another answer; and, master, I am content; and I, master, am going away to our town. We shall not stay many days; perhaps in eight days, or in eleven days, we shall arrive as your guests." And he said, "Ah! good-bye."

And as for the gazelle's master in the town there, people groaned at him, and people laughed at him, and some people grunted at him, and some other people said of him, "This poor man is madder now; he had his eighth of a dollar, and he went and bought a gazelle, and he let his gazelle go, and now he wanders about the town crying, "Oh! my poor gazelle! my poor gazelle." And people laughed at him, and he had lost his wits because of the gazelle.

Hatta siku ile akaondoka, akaenda kwake, kadiri ya kukaa kitako, paa akatokea. Akiondoka kitandani mbio yule maskini, akaenda akamkumbatia na kulia. Paa akamwambia, nyamaa bwana, silie, nikupe habari nilizo nazo. Ah! paa wangu siku nyingi umepotea, mimi huku nyuma nikalia, nikasikitika, nathania umekufa. Akamwambia, Ah! bwana, mzima mimi, bassi kaa kitako, bwana, nikueleze nalio nayo.

Bwana wake akakaa kitako, akamwambia, haya nieleze. Akamwambia, Bwana ntakueleza mambo, nawe sharti uyaweze. Akamwambia, jambo lo lote utakaloniambia, kwa sababu roho yangu inavyokupenda, ntayaweza utakaponiambia, bwana lale chani, nikupindulie jabali, nami nitalala. Akamwambia, bwana nimeona vyakula vingi, vyakula vya kushiba, vingine vya kuviacha baki, lakini vyakula hivyo vyakula vitamu sana, bwana.

Akamwambia, katika ulimwengu kuna mema matupu? Shuti mema na maovu, ndio ulimwengu, na vyakula ni tamu na uchungu, ndio vyakula vema, viwapo vyakula vitamu tupu, hivyo haviwi vyakula vya sumu?

Akamwambia, bassi sasa tukalale, hatta ussubui nitakapokwenda unifuate. Wakalala, hatta ussubui walipopambauka wakitoka yeye na paa wake, wakaingia katika mwitu. Wakaenda siku ya kwanza, wakaenda siku ya pili, katika mwitu, hatta yalipokuwa siku ya tano katika mwitu, paa akamwambia bwana wake, kaa kitako, napo karibu na mto. Akamtwaa bwana wake, akampiga sana, hatta bwana wake akapiga kelele, Nimetubu, bwana wangu.

Akimwacha pale, akamwambia, usiondoke hapa, mimi

And on that day he arose and went home according to his time for staying, and the gazelle came in to him. And the poor man, getting off the bed in haste, came and embraced it with weeping. And the gazelle said, "Be still, master; don't cry, that I may give you the news I have with me." "Ah! my gazelle, you have been lost many days, and I here behind cried and was grieved, and thought you were dead." And it said, "Ah! master, I am well enough; now sit down, master, that I may explain to you what I have with me."

His master sat down and said, "Go on, explain it." And it said, "Master, I shall explain matters to you, and you must be equal to them." And he said, "Anything whatever that you tell me, because my soul loves you so, I shall be equal to it; if you tell me, 'Master, lie on your back that I may roll you over the hill,' I should lie down." And it said, "Master, I have seen many kinds of food—food to satisfy, and other food to leave of—but this food is sweet food indeed, master."

And he said, "Are there things in the world that are nothing but good? They must be good and bad together; this is what the world is; and food is sweet and bitter, that is good food; if food was nothing but sweet, would not that be poisonous food?"

And it said, "Well then, let us sleep now; and in the morning when I go, you follow me." And they slept till the morning; and when it was light, they went out, he and his gazelle, and went into the forest. And they went the first day, and they went the second day through the forest, till, on the fifth day in the forest, the gazelle said to its master, "Stay here, here near the stream." And it took its master, and beat him soundly, till he cried out, "I repent, O my master!"

And leaving him there it said, "Do not go away from

ninakwenda zangu, nije nikukute papa hapa. Paa akatoka mbio hatta jua lalipopata mafungulia ya ng'ombe makuu, ametokea ile nyumba ya Sultani. Marra asikari waliowekwa katika njia kumngojea Sultani Darai atakapokuja, alikwenda asikari mbio, akamwambia Sultani, Sultani Darai anakuja, nimemwona paa anakuja mbio.

Sultani akatoka na watu wake kwenda kumlaki kule katika njia. Alipokwenda hatta alipokoma nussu ya njia, wakakutana na paa. Paa akamwambia, Sabalkheiri, bwana. Akamwambia, marahaba paa, hujambo. Akamwambia, bwana, sasa si niulize neno, siwezi kuvuta hatua hapa na hapa.

Sultani akanena, gissi gani paa? Akamwambia, Nimekuja na Sultani Darai, na katika njiani, nimetoka mimi naye peke yetu, hakufuatana na mtu yo yote, zayidi yangu mimi. Tukaja hatta katika mwitu, tukakutana na haramia, wakamkamata bwana wangu, wakamfunga, akapigwa na haramia sana, wakamnyang'anya na vyombo vyake alivyokuwa navyo vyote, hatta kitambi cha kuvaa chini wamemvua. Bassi hapo alipo bwana kama siku aliozaliwa na mamaye.

Sultani akatoka mbio na waaskari, wakaenda mbio tena hatta nyumbani kwake. Akamwita mtunga frasi, akamwambia, Tandika frasi katika banda, alio mwema katika frasi wangu, na matandiko yale yalio mema ninaopandia mwenyewe. Akamwita mjakazi wake — Henzerani! Akamwitika, Labeka, bwana. Akamwambia, fungua kasha kubwa la njumu, toa bahasha moja ya nguo. Akaenda akifungua, akaleta bahasha ya nguo. Sultani akifungua, akatoa joho moja nyeusi ilio njema sana, akatoa

here. I am going away; let me come and find you just here." And the gazelle ran off; and when the sun had reached about ten o'clock it came out upon the house of the Sultan. Immediately of the soldiers who were placed on the path to attend on Sultan Darai when he should come, one ran and told the Sultan, "Sultan Darai is coming. I have seen the gazelle; it is coming running."

The Sultan set out with his people to go and meet him in the road. And when he had gone till half the way was finished they were met by the gazelle. The gazelle said to him, "*Sabalkheiri*, master." And he said, "Thanks, gazelle, how are you?" And it said "Do not ask me anything now, master. I cannot draw a step hither or thither."

The Sultan said, "How is that, gazelle?" And it said, "I have come with Sultan Darai, and while in the way we set out, he and I by ourselves—he was not accompanied by any one whatever besides myself—we came till in the forest we were met by robbers, and they seized my master and bound him, and he was much beaten by the robbers, and they robbed him of all his goods that he had with him—even to the loin-cloth to put on underneath, they took it off. So there my master is as on the day when his mother bare him."

The Sultan hastened away with the soldiers, and they ran on to his house. And he called a groom and told him, "Saddle a horse in the stable, the best of my horses, and the best harness which I ride with myself." And he called a woman slave, "Henzerani!" And she answered "Here, master." And he said, "Open the great inlaid chest and take out a bag of clothes." And she went and opened it and brought the bag of clothes. The Sultan opened it and took out a *joho*, black and very good; and he took out a

na kanzu moja ya daria ilio njema sana, akatoa na kikoi kimoja cha albunseyidi kilicho chema sana, akatoa na kitambi kimoja kariyati kilicho chema sana, akatoa na shatoruma ilio njema sana. Akaenda kuleta kitara kimoja kilicho chema sana cha thahabu. Akaenda akaleta jambia moja la temsi la thahabu lilio jema sana. Akaleta na jozi moja ya viatu, akapewa na bakora moja la mtobwi lilio jema sana.

Akamwambia paa, Chukua vitu hivi na waaskari hawa hatta kwa Sultani, mpe, apate kuja zake. Akamwambia, Ah! bwana, itayamkini kuchukua askari hawa, mimi kwenda kufazehi bwana wangu, na hapo alipo ni kama alivyozaliwa na mamaye? Mimi pekeyangu natosha, bwana.

Akamwambia, Utatoshaje wee pekeyako, na huyu ni frasi, na nguo hizi? Amwambia, Bwana huyu frasi nifungeni hapa shingoni pangu, na hizi nguo zifungeni juu ya mgongo wa frasi, mzifunge sana, kwani mimi nitakwenda mbio na frasi. Sultani akamwambia, Kama waweza nitakufanyia. Akamwambia, Bwana, kama siwezi singekwambia, hatta hakwambia naliweza.

Akafungia frasi shingoni pake, zikafungwa na nguo juu ya mgongo wa frasi. Akamwambia, Ah! bwana, kua heri, naenda zangu. Sultani akamwambia, Je! paa, tukungoje lini? Akamwambia, mshuko wa alasiri kasiri. Akamwambia, Inshallah.

Paa akatoka mbio na frasi wake, paa mbele, frasi nyuma. Wale watu waliomo mji ule, na Sultani, na maamiri, na mawaziri, na maakida, na makathi, na jamii wangwana walio nao matajiri katika mji, wakataajabu paa

kanzu of *daria*, and very good; and a loin-cloth of *albunseyidi*, and very good; and he took out a turban cloth of *kariyati*, and very good; and he took out a shawl for the waist, a very good one. And he went and fetched a curved sword with a gold hilt, and very good. And he went and fetched a curved dagger with gold filigree, very good. And he fetched a pair of sandals, and they gave him a walking stick of *mtobwi* wood, very good.

And he told the gazelle, "Take these things with these soldiers to the Sultan, and give them to him, that he may be able to come." And it said, "Ah! master, can I take these soldiers, to go and put my master to shame, and he is there just as his mother bare him? I am enough by myself, master."

And he said, "How will you be enough, and here is a horse and these clothes?" Says it, "As for the horse, tie it to my neck here, and fasten these clothes on the back of the horse—fasten them well, because I shall go fast with the horse." The Sultan said, "If you can manage I will do it for you." It said, "If I could not I would not say so to you, so far as I have said I can manage."

And he fastened the horse to its neck, and the clothes were fastened on the horse's back. And it said, "Ah! master, farewell; I am going." The Sultan said, "Well then, gazelle! when shall we expect you?" It said, "About five o'clock." He said, "Please God."

The gazelle ran off with his horse, the gazelle in front, the horse behind. The people of that city who were there, and the Sultan, and the Emirs, and the Vizirs, and the officers, and the judges, and all the gentry and rich men of

yule kujua kunena na kuweza kusarifu maneno kwa uzuri. Hatta akachukua frasi yule. Akaamini roko yake yule paa. Frasi ni mkuu kuliko paa, frasi na yule paa, akiinama yule frasi akimtazama paa, huona kama sisi tunavyoona chungu chini, naye frasi ndivyo amwonavyo paa chini yake. Lakini hatutambui busara ya paa yule.

Sultani akanena, Hee! paa yule ametoka katika mkono wa mngwana, katika miango ya Sultani, ametoka katika macho ya watu wenyi nguvu, ndio maana ya paa yule. Akawa mtu bora yeye kwa Sultani huyu.

Bassi akaenda yule paa hatta akafika kwa bwana wake pale alipo, alipomwambia, hapa usiondoke, naye akamkuta palepale, hakuondoka.

Yule bwana aliposikia shindo alipotupa macho nyuma, aona paa na frasi, akacheka sana, hatta paa akifika, akamwambia bwana wake, Hodi! hódi! Akamwambia, Hodi! bwana wangu. Akamwambia, karibu mfathili wangu, karibu msemaji wangu, karibu takarima wangu. Akamwambia, Nimekaa bwana wangu, nimekaa seyedi yangu. Akamwambia, nimekuletea vyakula hivi vitamu. Akamwambia, nivipendavyo vyakula hivi, kwani vyakula vikiwa vitamu vitupu vyakula huwa sumu.

Akamwambia, uondoke bwana, uoge. Akaingia katika mto bwana wake. Akamwambia hapa mtoni maji haba, ingia pale ziwani. Akamwambia, pale ziwani mbona unaogopa, pana maji ungi ungi tele, na pahali panapokuwa na maji ungi tele, panapo ziwa, hapakosi nyama walio adui.

Akamwambia, nyama gani, bwana? Akamwambia, kwanza, katika maziwa hamkosi chatu, na wa pili, ha-

the town wondered at that gazelle's knowing how to speak, and knowing how to arrange its words elegantly. Then it took away the horse. And the soul of the gazelle was confident. A horse is bigger than a gazelle. As to that horse and that gazelle, if the horse stooped and looked at the gazelle, it would see it as we see an ant on the ground, just so the horse looked down on the gazelle. But we do not recognize all the prudence of that gazelle.

And the Sultan said, "Eh! that gazelle comes from gentle hands, from the doors of a Sultan, he comes from the eyes of people of power; that is why this gazelle is what he is." And it became a person of great consequence with that Sultan.

And so the gazelle went till it arrived where its master was, there where it had told him, "Don't go away from here;" and it found him just there; he had not gone away.

Its master, when he heard the noise, when he cast back his eyes, he saw the gazelle and the horse, and was very glad, till the gazelle arrived and said, "Master, hodi! hodi!" And he said "Hodi, my master!" and he said, "Come near, my benefactor! come near, my orator! come near, my largess-giver!" And it said, "I am seated, my master; I am seated, my lord;" and it said, "I have brought you this sweet food." And he said, "This is the food I like, for food that is only sweet is poisonous food."

And it said, "Get up, master, and bathe." And its master went into the stream. And it said, "Here in the stream there is little water; go there into the pool." And he said, "There in the pool, why I fear is, that there is water exceedingly plenty; and where there is great plenty of water, where there is a pool, there are sure to be noxious animals."

And it said, "What animals, master?" And he said, "First, in lakes there are surely crocodiles, and secondly,

kosi kenge, na wa tatu hamkosi nyoka, na la nne akali ya kitu ni vyura, nao huuma watu, nami hivi vyote naviogopa. Bassi bwana, koga papa hapa mtoni.

Bwana wake akiingia katika mto, akaoga. Akamwambia, jisugue sana na udongo. Akamwambia, utwae mchanga, uyasugue meno yako sana kwa mchanga, kwani meno yako yana ukoga. Akajisugua kwa udongo sana, akasugua meno kwa mchanga sana. Akamwambia, haya bassi, toka, jua limekuchwa, twende zetu.

Akileta pale zile nguo, akamwambia, Fungua, bwana. Akafungua zile nguo, akavaa. Akavaa kikoi seyediya, akavaa na kanzu doria, akajifunga na jambia la temsi la thahabu, akavaa na joho yake nyeusi, ilio njema sana, akajipiga kilemba kariyati, kitambi kilicho chema sana. Akavaa na viatu, akitia kitara kwapani, akashika bakora mkononi ya mtobwe.

Akamwambia, Bwana! Akamwambia, Lebeka mwanangu, lebeka mfathili wangu, lebeka mzishi wangu, lebeka msemaji wangu, lebeka nuru yangu. Akamwambia, huko tunakokwenda usitoke na neno, liwa lo lote katika kinwa chako, zayidi ya kuamkiana na kutakana habari, usizidi neno tena, maneno yote niache mimi, huna lako neno kutia. Akamwambia, Vema. Akamwambia, Huko mimi mimekuposea mke, na mahari, na nguo, na mikaja, na vilemba, na ubeleko, na jamii za ada za mke na za mamaye, na za babaye pia nimewapa. Akamwambia, mimi sitanena kitu. Akamwambia, bass, panda fras, twende zetu.

Paa akaenda mbio, akasimama mbali, akamwambia, bwana, bwana! Akamwambia, labeka. Akamwambia,

there are surely *kenges*, and thirdly, there are surely snakes, and fourthly, whatever there be, there are frogs, and they bite people, and I fear all these things." "Well, master, bathe just here in the stream."

Its master went into the stream and bathed. And it said to him, "Rub yourself well with earth." And it said, "Take some sand and rub your teeth well with sand, for your teeth are dirty." And he rubbed himself well with earth, and rubbed his teeth well with sand. And it said, "Come along then, come out, the sun has gone down, let us be off."

And it brought the clothes and said, "Open it, master;" and he opened the clothes and put them on. And he put on the lordly loin-cloth, and he put on the kanzu of *doria*, and fastened on the dagger with the gold filigree, and he put on the black *joho*, which was a very good one, and twisted on the turban of *karyati* cloth, and that very good, and he put on the shoes, and put the sword under his arm-pit, and took in his hand the *mtobwi* walking-stick.

And it said, "Master!" And he said, "Here, my son, here, my benefactor, here, my burier, here, my orator, here, my light." And it said, "There, where we are going, don't you let any one word whatsoever come out of your mouth, beyond saluting and asking the news. Don't add a word more, leave all the talking to me, you have no word to put in." And he said, "Very good." And it said, "Yonder I have asked a wife for you; and the dowry, and the clothes, and the *mkajas*, and the turbans, and the *ubeleko*, and all the customary gifts for the wife and her mother and her father, I have given them all." And he said, "I will not say anything." And it said, "Mount the horse, and let us go."

The gazelle went running, and stopped at a distance and said, "Master, master!" And he said, "Here!" And

mke, nguo, mgomba na kulimiwa, ndiwo wapo mnono. Akamwambia, bwana wangu, wewe kuko uliko mbali, walipopanda frasi huyo ulivyovaa na kisua hicho, mtu hakujui kama walikuwa jana ukipekua, licha ya huku ugenini twendako tutakaporegea katika inchi yetu tulipotoka, hutaambiwa ndiye maskini aliopekua jaani, watu hatasadiki gissi ulivyokuwa mzuri, gissi ulivyotakata uso. Akamwambia, akali ya neno, na akali ya jawabu, hatta meno yako leo yalivyokuwa meupe, mtu haneni ila mwezi arobatashara ndio mwezi mwenyi wanga. Akamwambia, hiiyote ni takarimu yako walio nikerimu.

Bassi wakaenda zao. Wakaenda—a—a, hatta alipotupa macho yule paa, akaiona ile nyumba ya Sultani. Akamwambia, Bwana wayona nyumba ile? Akamwambia, nimeyona. Akamwambia, bassi ndio nyumba tunaoikwenda, bassi wewe tena huku si maskini, nawe jina lako walijua? Akamwambia, nalijua. Jina lako nani? Akamwambia, nimekwitwa Hamdani. Akamwambia, sili jina lako hilo. Je! baba, jina langu nani? Akamwambia, jina lako Sultani Darai. Akamwambia, vema.

Marra wakawaona asikari wanakuja mbio, na waasikari wangine wakaenda mbio, kwenda kumwambia Sultani. Wakawasili pale waaskari arobatashara, hatta wakienda kidogo, wamwona Sultani, na mawaziri, na maamiri, na makathi, na matajiri yalionao katika mji wanakuja.

Paa akamwambia, Shuka juu ya frasi, bwana, mkwewe anakuja kukulaki, na mkwewe ni yule alio katinakati, yule mwenyi kuvaa joho ya samawi. Akamwambia, vema. Akashuka juu ya frasi, wakaitwa waaskari, wakapokea frasi.

it said, "A wife, and clothes, a banana tree, and cultivation, these are a fat gift." And it said, "My master, there where you are at a distance, when you have mounted the horse, as you have put on this suit, no one would know you had been scratching yesterday; though from there in a foreign land where we are going when we return to our country whence we came out, they will not say of you, This is the poor man that scratched in the dust-heap, people will not believe it, you have become so fine, and your face is so clean." And it said, "Whatever the matter, and whatever the thing, even your teeth to-day are so white, no one will mention anything except the moon of the fourteenth, that is the moon which is bright." And he said, "All this is your largess, which you have lavished on me."

So they went their way; and they went and went, till when the gazelle cast its eyes it saw the house of that Sultan. And it said, "Master, you see that house?" He said, "I see it." And it said, "That is the house we are going to, and you there are not a poor man any longer; and do you know your name?" He said, "I know it." "What is your name?" He said, "I am called Hamdani." And it said, "That is not your name, that one." "Eh! father, what is my name?" And it said, "Your name is Sultan Darai." And he said, "Very good."

Immediately they saw soldiers coming running, and other soldiers went running to go and tell the Sultan. And fourteen soldiers came to them; and going on a little they saw the Sultan, and the Vizirs, and the Emirs, and the Judges, and the rich men of the city coming.

And the gazelle said to him, "Get off your horse, master, your father-in-law is coming to meet you, and your father-in-law is that one in the middle, wearing a sky-blue *joho*. And he said, "Very good." And he got off his horse; and the soldiers were called and took the horse.

Wakaenda hatta wakakutana, Sultani Darai na mkwewe, wapana mikono, killa mtu akambusu mwenziwe sana, wakafuatana hatta nyumbani.

Walipokwenda hatta nyumbani, akawaambia yule kijana, mtengeni mbali chumba, asichomwona mtu. Kwani mchumbawe amekuja. Sultani pale akaamru chakula, wakaja wakala, wakazumgumza sana, hatta walipokoma wakati wa usiku, akatiwa ndani Sultani Darai, yeye na paa wake, na waaskari watatu kumngojea mwangoni hatta siku ukacha.

Walipokucha usiku paa akaenda, akamwambia Sultani, akamwambia, bwana kazi hii mtu ajiayo ndio atendayo, bassi bwana, twataka utuoze mke wetu, kwani Sultani Darai roho yake na inamkumutika. Akamwambia, tayari mke, kamwiteni mwalimu waje. Akaenda akaita mwalimu akaja. Haya twataka umwoze bwana huyu. Ee wala, tayari. Akitwaa akimwoza. Sultani akaamru kupiga mizinga, ikapigwa mizinga sana. Sultani akaamru kupiga ngoma, killa taifa ipige ngoma yake. Bassi Sultani Darai akaingia nyumbani.

Hatta muda siku ya pili, paa akamwambia bwana wake, mimi ninatoka nasafiri, muda wa siku saba nitarudi, na nisiporudi muda wa siku saba usitoke ndani illa nije. Akamwambia, vema, inshallah. Akamwambia, kua heri sana bwana.

Akaenda akamwaga yule Sultani mwenyi inchi, akamwambia, Bwana. Akamwambia, lebeka, paa. Akamwambia, Sultani Darai amenituma kwenda mjini kwake, kwenda kutengeneza nyumba. Ameniambia, muda wa

And they went on till they met, Sultan Darai and his father-in-law, and they gave their hands to one another and each kissed his fellow warmly, and they went together to the house.

And when they went to the house, the young lady said to her people, "Put him apart in a room where no one will see him," because her lover was come.

The Sultan ordered food, and they came and ate, and conversed much till the time of the night was come; and Sultan Darai was put in an inner room, he and his gazelle, and three soldiers at the door to attend upon him, till the night was over.

When it dawned, the gazelle went and said to the Sultan, and it said, "Master, the work a man comes for is what he attends to; so then, Master, we want you to marry us our wife, for the soul of Sultan Darai is eager." And he said, "The wife is ready, call the *mualim*, and let him come." And they went and called the *mualim*, and he came. "Come now, we want you to marry this gentleman." "By all means, I am ready;" and he took and married him. The Sultan ordered the cannon to be fired, and they fired the cannon many times. And the Sultan ordered the music to play, that every nation should play its own music. And so Sultan Darai went into the house.

Then the next day the gazelle said to its master, "I am setting out on a journey, in seven days I shall be back; and if I am not back in seven days, don't you go out of the house till I come." And he said, "Very good; please God I will not." And it said, "Farewell, fare very well, master."

And it went and took leave of the Sultan of the country, and said to him, "Master." And he said, "Here, gazelle." And it said, "Sultan Darai has sent me to go to his town, to get the house in order; he has told me to be back in

siku saba nirudi, kama sikurudi muda wa siku saba, hatatoka ndani illa nije. Akamwambia, vema, kua heri.

Sultani akamwambia, hutaki watu wakufuate. Akamwambia, mimi nalitumwa kwetu na wingi wa mali, nikaingia katika nyika na katika nyika hamna jambo jema, killa jambo baya asili yake yatoka na nyikani, nami nalikuja hapa pekeyangu nisiogope, sembuse leo nisipochukua kitu nitaogopa mimi? Kua heri bwana, naenda zangu.

Akaenda—a—a katika msitu na nyika hatta akawasili katika mji. Mji ule mkubwa, una majumba mazuri. Akaona ule mji umejiinama, akasangaa, asiweze kwenda, wala asiweze kurudi, akanama, akafikiri, akawaza, akatazama, hakutanabahi jawabu, illa kuingia katika mji. Akaingia. Akafuata njia mkubwa, hatta mwisho wa njia kubwa, kuna nyumba kuu, nyumba mzuri mno isiyokuwa na kifani katika ule mji. Akaiona nyumba umejengwa kwa yakuti, kwa fieruzi, kwa mawe mazuri ya mármár.

Paa akasangaa, akawaza, akafikiri, alipotanabahi, akanena, hii ndio nyumba kwa bwana wangu. Nami nitapiga moyo konde, nende niwatazame watu walio katika nyumba hii, ina mtu ao haina mtu. Kwani nimeanza kuingia katika mji, tokea mwanzo wa mji hatta nimefika hapa kati ya mji, sikupata kumwona mtu awe yote katika mji huu, sikumwona mume, wala mke, wala mzee, wala kijana, hatta nimewasili hapa. Bassi na nyumba hii ntapiga moyo konde niingie. Akanena, kama kufa nitakufa, kama kupona nitapona, kwani mimi hapa sasa nilipo sina hila kwani nitokako mbali, bassi kama kitakachojaliwa kuniua na kiniue.

seven days; if I am not back in seven days he will not leave the house till I come." And he said, "Very good, farewell."

And the Sultan said, "Do you not want people to attend you?" It said, "I was sent from our place with rich property, and entered the wilderness, and in the wilderness there is nothing good, every evil thing comes by origin from the wilderness, and I came here by myself without fearing. Much rather now, when I have nothing to carry, shall I be afraid? Farewell, master, I am going."

And it went and it went through the forest and the wilderness, till it arrived at a town, and that town was large with fine houses. And it saw that the town was bowed down, and it was struck with astonishment. It could neither go forward nor back, and it bent down, and considered, and thought, and looked, and could not resolve on anything, except to go into the town. And it went, and followed the main road. And at the end of the main road there was a great house, exceedingly beautiful, so that there was none like it in the town; and it saw the house was built of sapphire, and of turquoise, and beautiful marbles.

The gazelle was struck with astonishment, and thought and pondered. When it had collected its thoughts it said, "This is the house for my master, and I will call up my courage and go and look at the people who are in this house, whether there are any people or no. For I entered at the end of the town, and till I got here in the midst of the town I have not seen any one at all; in this town I have seen neither man nor woman, old nor young, till my arrival here. So then I will call up my courage and go into this house." And it said, "If I die I die, if I live I live; for here now where I am I have now no stratagem, for the place I came from is far off; and so if anything has been empowered to kill me, let it kill me."

Akapiga mwango konde, akapiga hodi! Akapiga tena, hodi! asipate mtu ndani wa kumjibu. Ah! nyumba hii haina mtu. Mbona mwango haukufungwa kwa 'nje? Labuda wenyewe wamelala, ao labuda wenyewe wako mbali, hawanisikii. Lakini sasa nitapiga hodi sana, wakiwa mbali wanisikie, na kama wamelala waamke.

Akapiga ho-o-o-di! ho-o-o-o-di! Akaitika huko ndani mzee, hodi! Akamwuliza, nani wewe unayopiga hodi? Akamwambia, mimi, bibi mkubwa, mjukuu wako. Akamwambia, kama ni mjukuu wangu, baba, rudi kuko ulikotoka, usije ukafa hapa, ukanijongea na mimi kufa.

Akamwambia, bibi, fungua, nna maneno yangu matatu nataka kukwambia. Akamwambia, mjukuu wangu, sikatai kufungua, nachelea kuponza roho yako, yaponza na yangu. Akamwambia, bibi roho yangu haitakwenda, wala yako haitakwenda, wallakini, bibi mkubwa, tafáthali fungua, nikwambie maneno yangu matatu.

Akafungua mwango yule kizee. Akamwambia, nashika moo, bibi. Akamwambia, marahaba, mjukuu wangu, akamwambia, Je! habari utokako, mjukuu wangu. Akamwambia, bibi mkubwa, nitokako kwema na hapa nijapo pema. Akamwambia, Ah! mwanangu, hapa ndio si pema kabisa, kama wewe watafuta njia ya kufa, wala kama hujaona kufa, bassi leo ndio siku ya kuona kufa, ndio siku ya kujua kufa.

Akamwambia, bibi mkubwa, nzi kufia tuini, si hasara. Akamwambia, yatakapokuwa hayo, mwanangu, mimi nakuonea hasara, kwani wamekufa watu wengi, wana na

And it knocked at the door with its fist, and cried, "*Hodi!*" And it cried again, "*Hodi!*" without finding any one inside to answer it. "Ah! is there no one in this house? Why then is not the door fastened outside? Perhaps the people are asleep, or perhaps they are far off and don't hear me. However, I will cry *hodi* now very loud, that if they are far off they may hear me, and if they are asleep they may wake."

And it cried, "*Ho—o—di! Ho—o—o—di!*" And an old person from inside answered, "*Hodi;*" and asked, "Who are you who are crying *hodi?*" And it said, "I, great mistress, your grandchild." And she said, "If you are my grandchild, father, go back again to where you came from; don't come and die here, and bring me to my death as well."

And it said, "Mistress, open, I have three words I want to say to you." And she said, "My grandson, I don't refuse to open; I fear to put your life in danger, and to put my own in danger too." And it said, "Mistress, my life will not pass away, nor yours either; but, great mistress, please to open that I may tell you my three words."

And the old body opened the door. And it said, "I embrace your feet, mistress." And she said, "Thanks, my grandson;" and she said, "Well; what is the news where you come from, my grandson?" And it said, "Great lady, where I come from it is well, and here where I am come to it is well?" And she said, "Ah, my son, here it is not well by any means; if you are looking for a way to die, or if you have not yet seen death, then to-day is the day for you to see death, and the day for you to know what dying is."

And it said, "Great mistress, for a fly to die in cocoa-nut juice is no loss to it." And she said, "If so it shall be, my son; I foresee loss for you, for many people have

panga na ngao. Akamwambia, mama, hayo yamepita, tazama na yangu. Akamwambia, baba, kuwa hawakuwa wenyi miguu miwili, utakuja kuwa wewe, mwenyi miguu minne. Akamwambia, mama, masifiwa sikuona sifa, nda kujionea.

Akamwambia, napenda mtoto, urudi ulikotoka. Akamwambia, si jambo la kupatikana, mama, pale, nalikokwambia niregee nyuma tena. Walinambia nini kwanza? Akamwambia, sikuambia, nzi kufia tuini si hasara? Akamwambia, kweli umeniambia, nami, mwanangu, simekujibu? Akamwambia, walinijibu nini mama? Akamwambia, sikukwambia, nakuonea hasara? Akamwambia, hasara yako mbona sipendelei sana. Akamwambia, mimi sina buddi kukuuliza pindi usiniambie, lakini ntakuuliza, mwenyi nyumba hii nani?

Akamwambia Oh!—baba wee, nyumba hii ina wingi wa mali, ina wingi wa watu waliomo, ina na wingi wa zakula ziliomo, ina na wingi wa frasi waliomo, bassi na mwenyewe mji huu wote ni nyoka mkuu mno wa ajabu.

Ehée! mzee, nipe busara nipate nyoka huyu, hatta nimpate nimwue. Akamwambia, Oh! mwanangu, maneno haya usinene, utanichongea, tena kuko aliko yeye mwenyewe alisikia tena, nimewekwa mimi pekeyangu hapa, mimi mzee, kazi yangu ya kupika zakula; wayaona masufuria yale, bassi anapokuja yule joka hapa, kuvuma baridi na vumbi kuruka kama methili ya tufani inapokuja. Bassi akija, hufikia pale uwanjani, akala hatta akashiba, akaingia hapa ndani kunywa maji. Akiisha kunywa maji,

died who had swords and shields." And it said, "Those affairs are over, look to mine." And she said, "If they were not who had two feet, shall you be who have four?" And it said, "Mother, I have not thought much of what was praised, praise I foresee for myself."

And she said, "I wish, child, you would go back where you came from." And it said, "That is not a matter to be had, mother, that I should return back again to the place I told you of." "What did you tell me at first?" And it said, "Did I not tell you, for a fly to die in cocoa-nut juice is no loss to it?" And she said, "True, my son, you did tell me so; and did I not answer you?" And it said, "How did you answer me, mother?" And she said, "Did I not tell you I foresee loss for you?" And she said, "Your loss is the cause of my not favouring you much." And it said, "I cannot but ask you, though you tell me not, but I will ask you. Who is the owner of this house?"

And she said, "Ah, father! in this house is abundance of wealth, and abundance of people, and abundance of food, and abundance of horses; and the owner of this whole town is an exceedingly and wonderfully great snake."

"Ahaa! old lady, give me a clever plan that I may get at this snake, so that I may get to kill him." And she said, "Oh, my son, don't say words like these; you will put me in danger, and there, where he is, the owner has heard. I have been put here by myself—I, an old woman—and it is my work to cook food. You see the pots there? Well, when the great snake is coming, there blows a wind, and the dust flies as if a storm were coming. Well, when he comes, and arrives here in the courtyard, he eats till he has had enough, and goes inside there to drink water. When he has drunk water, he goes away;

huenda zake, haji illa kwa siku ya pili, wakati uleule jua vitwani. Bassi uta'mweza api, baba, nyoka huyu? Naye ana vitwa saba, hawaku'mweza kindakindaki wafalme wa nyuki, uta'mweza wewe baba?

Akamwambia, mama, ona ulicho nacho usione usichokuwa nacho. Huyu nyoka hana upanga? Akamwambia, ana upanga, tena mzuri, tena mwema, tena upanga huu ni wa radi. Akamwambia nipe, mama. Akaenda hatta changoni, akiwangua, akija akimpa. Akamwambia, ndiwo huu mama? Akamwambia, ndio huu, mwanangu. Akamwambia, tena upesi, anakuja tena wakati huu, wewe umekuja kujiua wewe, uje uniue na mimi. Akamwambia, kwa nini, mama? Akamwambia, si nnakwambia, huta'mweza. Akamwambia, Kama kufa, tumekwisha kufa, tumesalia kuoza, nawe mama piga moyo konde, nami nijaribu leo, kama hawa wakiwa kindakindaki wafaume wa nyuki, hawaku'mweza nyoka huyu, bassi mimi leo nita'mweza. Akamwambia, Ah! mwanangu.

Marra asikia tufani inavuma. Yule mzee akamwambia, wamsikia mwanamume anakuja. Akamwambia, nami nilio ndani mwanamume, mafahali mawili hayakai zizi moja, atakaa yeye nyumba hii, ao nitakaa mimi. Yule kizee akacheka sana kwa maneno anaotoa yule paa. Yule mzee akaona nafsi yake amekufa, kwani yule kizee, aliwaona watu wanao nguvu marra elfu kuliko huyu paa, nao hawaku'mweza nyoka huyu, aliwashinda. Akamwambia, mama, ache haya, matunda si mazu, mazu ni mwekundu. Bassi saburi, mama.

Marra mbeja wa kani akiwasili nyumbani alikowasili,

he only comes every other day, just when the sun is over head. Where, then, will you be a match for him, father? And this snake has seven heads. They were not a match for him who were as great as queen bees; and will you be a match for him, father?"

And it said, "Mother, you mind your own business, and don't mind other people's; has this snake a sword?" And she said, "He has a sword, and it is a fine one, and a good one, and this sword is like a flash of lightning." And it said, "Give it me, mother." And she went to the peg and took it down, and came and gave it to it. And it said, "Is this it, mother?" And she said, "This is it, my son." And she said, "And be quick, too, for he is coming about this time; you have come to kill yourself, and to kill me also." And it said, "How so, mother?" And she said, "Don't I tell you you will not be a match for him." And it said, "As for dying, we are dead already, we have only to decay; but do you, mother, call up your courage, and I will try to-day, if those who were as great as queen bees could not match with this snake, I, to-day, will be a match for him." And she said, "Ah! my son."

Immediately it hears a storm blowing. The old woman told him, "Do you hear the manly one coming?" And it said, "I, who am inside, am a manly one; two bulls cannot live in one cattle-pen; he will live in this house, or I shall live in it." The old body laughed much at the words the gazelle uttered. The old woman thought she must die, for that old body had seen people a thousand times stronger than the gazelle, and they were no match for the snake, and he overcame them. And it said, "Mother, drop that; all fruit are not *mazu*, *mazu* are red, so wait, mother."

Immediately the strong youth came to the house

akaingia katika sufuria zake kula, hatta alipokwisha kula, akaja hatta akafika pale mlangoni. Akasikia harufu ya kitu chingine kiwamo ndani. Akamwita, wee kizee, mbona leo nasikia harufu nyingine, humo ndani? Akamwambia, bwana, mimi hapa pekeyangu, nimekaa siku nyingi, sikupata kujisinga, leo nimejisinga, bassi ndio unaposikia harufu hii, unanena ndio kuna kitu kingine ndani. Kitatoka wapi kitu hapa, Bwana?

Na yule paa ameutoa upanga amekaa tayari. Yule nyoka akitia kitwa ndani, paa upanga umemtoka, akamkata kitwa, yule nyoka asijue kama amekatwa kitwa. Akipenyeza cha pili, yule paa umemtoka upanga, akamkata kitwa cha pili. Yule nyoka akainua kitwa akamwambia, umekuja nani katika nyumba yangu kunikunakuna? Akikitia kitwa cha tatu kutaka kuingia ndani, paa umemtoka upanga, akimkata kitwa cha tatu.

Hatta alipotimiza vitwa sita, ghathabu za nyoka, akajiacha mapindi, yeye paa na yule kizee wasionane kwa vumbi. Hatta alipotia kitwa cha saba, alipokitia mwangoni, paa akamwambia, Leo ndio mauti yako, akamwambia, miti pia umepanda huu ndio mparamuzi. Akainua kitwa kuingia nyoka ndani, paa upanga umemtoka, akamkata kitwa cha saba. Paa akianguka akizimia.

Bibi yule kizee, akapiga kigelegele, akapiga na hoihoi, akajiona mwili wake na macho yake, na roho yake, na nguvu zake ni kama mtoto wa miaka tissa, naye ni mtu wa miaka khamsi u sabwini. Akaondoka mbio yule kizee, akamchukua yule paa, na yule paa amezimia, akamtia maji, na kumpepea, na ku'mweka pahali palipokabili baridi, hatta paa akatweta, hatta paa akaenda

whither he came, and went to his pots to eat; and when he had finished eating, he came to the door. And he perceived a smell of something inside. And he called, "You old body, how is it I smell a different smell there inside?" And she said, "Master, I am here by myself; I have stayed many days without scenting myself, to-day I have scented myself, and this is the smell you perceive, and you say there is something different inside. Where could anything come from, master?"

And the gazelle had drawn the sword, and stood ready. The snake put his head inside, the gazelle had the sword drawn, and cut off his head without the snake's knowing his head was cut off. And he put through the second, the gazelle had the sword drawn, and cut off that head. The snake lifted up his head, and said, "Who has come to my house to scratch me?" and putting in his third head to try to get inside, the gazelle had the sword drawn, and cut his third head off.

Till when it had finished six heads, in the fury of the snake he unfolded his rings, and the gazelle and the old woman could not see one another for dust. And when he put in his seventh head, the gazelle said, "To-day is your death;" and it said, "You have climbed all sorts of trees, but this you can't climb." And the snake lifted his head to go in, the gazelle had the sword drawn, and cut off his seventh head. And the gazelle fell down fainting.

The old lady set up screams and cries of delight, and she felt her body, and her eyes, and her spirit, and her strength like a girl of nine, and she was a person of seventy-five. And the old woman ran and took up the gazelle, and the gazelle had fainted, and put water upon it, and fanned it, and put it in a place opposite to the wind, till the gazelle drew a breath, and the gazelle sneezed, "che!"

chafya, chéééé. Mzee yule akafurahi sana, akamwona yule paa akienda chafya. Akampepea sana, akamtia maji sana, na kumgeuzageuza, hatta paa akaondoka.

Yule bibi akasema, ah! mjukuu wangu wee, pole mwanangu, wala sikukuthania kama uta'mweza huyu. Akamwambia, mama, nalitangulia kukwambia, masifiwa sikuona shani, nda kujionea. Akamwambia, kweli, mwanangu, akamwambia, kwani nimeona.

Akamwambia, njema unipe habari. Akamwambia, kama ipi, mwanangu? Akamwambia, hapana pingamizi tena mbele yetu? Akamwambia, mbele kweu na nyuma kweu, sijui ya Muungu. Bassi nataka unionya nyumba hii, mwanzo hatta mwisho, chini hatta juu, ndani hatta nje. Akamwambia, Ee walla, baba. Akamwambia, kwanza na tupite uani. Akamwambia, nitakupitisha, baba, kwenda kukuonya cha siri na cha thahiri zalizowekwa. Akamwambia, vema, mama yangu, zema haziozi. Akamwambia, kweli, mwanangu.

Bassi tena akamwonya ghala za mali, akamwonya na vyumba, vilivyotiwa vyakula vya mali. Akamwonya na vyumba vilivyotiwa watu wazuri, waliofungwa tokea zamani. Akampandisha hatta orofani, akamwonya kama kilichomo kinenacho nakisichonena. Hizi, bwana, mali zako. Akamwambia, Mali haya yaweke wewe, hatta mimi hamwite bwana wangu, ndiye mwenyi mali haya.

Yule paa akafurahi sana. Ile nyumba imempendeza sana, na atakapokuja yeye na mkwewe, na mkewe, na jamii ya watu watakaofuatana nao, killa atakaokuja, akiona nyumba hii, atanena hii ndio nyumba, bassi, kwani kule mji wao hukuna nyumba yapatao nusu ya ile. Ah! bassi, paa

And the old woman was very glad when she saw the gazelle sneeze, and she fanned it, and put water on it, and turned it this way and that, till the gazelle got up.

The mistress said, "Ah, my grandson; gently, my son; and I did not think you could be a match for him." And it said, "Mother, I told you before, 'I have not seen things that were praised as wonders, I foresee it for myself.'" And she said, "True, my son;" and she said, "for I have seen it."

And it said, "Good, tell me the news." And she said, "Of what, my son?" And it said, "There is no one to interfere before us." And she said, "It is clear before and clear behind; I don't know as to God." "Well, then, I want you to show me this house from the beginning to the end, from bottom to top, from inside to out." And she said, "All right, father." And it said, "First, let us pass on into the court." And she said, "I will lead you, father, and go and show you the secret and the open, all that is stored up." And it said, "Good, my mother; good things don't spoil." And she said, "True, my son."

So then she showed it storerooms full of goods, and showed it chambers where was put food of price, and she showed it rooms where were put handsome people, who had been long imprisoned, and she took it up to the upper rooms, and showed it all that was in them, slaves and goods. "These are your goods, master." And it said, "Do you keep these goods till I call my master—he is the owner of these goods."

And the gazelle was very glad. The house pleased it much, and when he shall come, with his father-in-law, and his wife, and the people in their company, every one that shall come, when he sees this house will say this is a house, for there in their town there is no house half as

akanena, bwana wangu atafurahiwa kwa hayo naliyomtendea, kwani bwana wangu akiwa na nyumba hii, naye mtu aliyekuwa mbali, atakuwa kama aliozaliwa marra ya pili, ginsi atakavyojiona mzuri.

Akakaa nyumbani akizumgumza na kizee yule, hatta baada ya siku ya tatu, akaenda zake.

Akaenda hatta akawasili katika ule mji, alioko bwana wake. Sultani aliposikia yule paa amekuja, alifurahi sana, akaona kama mtu alioshushiwa jaha. Hatta alipopata habari bwana wake ndani aliko, akaona nafsi yake kama mtu alioyona leilat al kadri. Bassi akaondoka aka'mbusu sana. Baba yangu, umekawia, umeniacha sikitiko, nimekaa kukumbuka, siwezi kula, siwezi kunywa, siwezi kucheka, moyo wangu haukuona tabassamu kwa jawabu liwe lote, na sababu kukumbuka wewe.

Akamwambia, mimi mzima, na nitokako kwema, nami napenda baada ya siku nne, kutukua mkewo, twende zetu kwetu. Akamwambia, Ni ihtiari yako, ni lile unambialo ndilo nitafuata. Bassi, akamwambia, mimi nnakwenda kwa mkwewo, hamkhubiri habari hizi. Akamwambia, Enenda.

Akaenda hatta barazani, akamwambia, Bwana nimekuja kwako. Akamwambia, Bashiri kheiri, nambie uliyojia. Akamwambia, Nimekuja, nimetumwa na bwana kuja kukwambia, baada ya siku nne, atakwenda zake, yeye na mkewe, nawe nimekupasha habari. Akamwambia, mimi sipendi kuondoka upesi, kwani hatujakaa sana, mimi na Sultani Darai, wala hatujazumgumza sana, mimi naye, tokea alipokuja hatta leo siku arobatashara, hatujapata kukaa mimi naye tukazumgumza, wala hatujapata kupanda

good as this. "Ah, then," the gazelle said, "my master will be very glad about what I have done for him. For if my master has this house, and he a man that was so different, he will be as though he were born again, he will feel himself so fine."

And it stayed in the house, and conversed with the old woman, until after the third day it went away.

And it went, until it reached the town where its master was. And when the sultan heard that the gazelle was come, he rejoiced much, and seemed like a man who has his petition sent down to him. And when his master got the news where he was within, he felt himself like a man who has found the time when all prayers are granted. So he arose and kissed it much. "My father, you have been a long time, you have left sorrow with me, I have sat thinking, I cannot eat, I cannot drink, I cannot laugh; my heart felt no smile at anything, because of thinking of you."

And it said, "I am in health, and where I come from it is well, and I wish that after four days you should take your wife and let us go home." And he said, "It is as you choose; what you tell me, that I will follow." "Well then," it said, "I am going to your father-in-law to tell him this news." And he said, "Go."

And it went to the baraza, and said to him, "Master, I have come to you." He said, "May it be a good omen; tell me what you have come for." And it said, "I am come, sent by the master to come and tell you, that after four days he will go away with his wife, and I have brought you the news first." And he said, "I don't like his going away quickly, for we have not yet sat much together, I and Sultan Darai; nor have we yet talked much together; since he came till to-day it is fourteen days, and we have not yet got to sit together and converse,

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frasi mimi naye tukatembea, wala hatujapata kutanganya mimi naye tukala, na kuondoka naona hasara. Akamwambia, Bwana huna buddi kwani yeye anataka upesi kwenda kwao, baada yeye ameniambia, kama yeye amekaa siku nyingi. Akamwambia, Vema. Akaenda zake, akamjibu bwana wake. Akamwambia, nimemwambia mkwewo mashauri yako, amerithika. Akamwambia, Bassi amruni waambie jamii ya watu, kama muda ya siku nne Sultani mwanawe anakwenda kwa mumewe, nanyi mwe na habari.

Sultani akawaambia watu walio katika mji, wake kwa waume, siku ya kwenda mwanangu, na waanawake wa kiungwana wamfuate. Akatoa na watu, akawaambia, ninyi kaeni mkimtazama mwanangu katika njia.

Hatta muda ilipokoma siku ya nne wakatoka wangwana wote waanawake walio bora, na watumwa wao, na frasi zao, wakaingia katika kundi kumpeleka mwana wa Sultani kwa mumewe, Sultani Darai. Wakatokea, wakaingia katika njia, wakaenda hatta lilipokoma jua vitwani, wakapumzika. Paa akaamru kufanyiza vyakula vema, wakala tokea wangwana hatta watumwa, wakashiba sana na roho zao zikafurahi kwa zakula kuwa zema.

Wakaenda hatta ilipokoma saa kumi na moja. Akawaambia, wangwana hapa na tukae, mahali pa kulala. Vikafanyizwa vyakula vema na wali mzuri, wakala wangwana hatta watumwa. Wakafurahi wangwana hatta watumwa wakalala pahali palc. Bassi usiku alianza tokea pembe hatta pembe, tokea mwanzo hatta mwisho, kwa wangwana na watumwa, hatta kwa nyama zalizopandwa, pasiwe mtu mmoja alioikosa heshima yake, tokea watumwa hatta wangwana, hatta nyama zao walizopanda, na wote walifurahi kwani yeye apenda sana kumfurahisha bwana wake. Akamwita, Baba! akamwambia, naona umechoka

nor have we yet ridden out together, nor have we eaten together, and going away I look upon as a loss." And it said, "Master, you cannot help it, for he wishes to go quickly home, and he has told me that he has now stayed a long while." And he said, "Very good." And it went and gave its master the answer. And it said, "I have told your father-in-law your plans, and he is satisfied." And he said, "Give orders, then, to tell all the people that in the space of four days the sultan's daughter is going to her husband's house, and do you all know it."

And the sultan told the people who were in the town, women and men, "The day my daughter goes, let the ladies follow her." And he chose out people and told them, "Do you stay and look after my daughter on the road."

So when the space of four days was ended, all the great ladies went forth with their slaves and their horses, and formed a company to convey the sultan's daughter to the house of her husband, Sultan Darai. And they went out, and entered on the road, and went on until the sun had ceased to be overhead, and they rested; and the gazelle ordered good food to be got ready, and they ate, from the gentry to the slaves, and they were well filled, and their souls rejoiced because the food was so good.

And they went on till after five o'clock. And it said to them, "Gentlefolks, here let us stay, it is our sleeping-place." And good food was prepared, and beautiful rice, and they ate, gentry and slaves; and they rejoiced, gentry and slaves, and slept in that place. So at night it began from corner to corner, from beginning to end, as to gentry and slaves, even as to the beasts that were ridden, there was not one that had not its honour. From the slaves to the gentry, even to the beasts they rode, all were glad, because it wished much to please its master. And he called it, "Father!" And he said, "I think you

sana, tokea lalikwanza kutoka jua, hatta kuchwa kwake hukupata kupumzika hatta marra moja, hatta huu usiku. Akamwambia, tafathali nawe lala. Nawe usikasirike, baba, mkuu ni jaa, mtukuzi ni atukuaye, asiotukua si mtukuzi. Akamwambia, kweli. Wakalala.

Hatta ussubui kabla hakujapambauka vema, akaamsha wangwana. Wangwana, Wangwana, amkeni. Wajoli, Wajoli, Wajoli, amkeni. Wangwana naweni uso, na wajoli wangu naweni uso.

Akawaambia, njooni wangwana mfungue kinywa, na wajoli, wajoli, njooni mfungue kinywa, tupate kimbia jua. Wakaondoka wale wangwana wakala vyakula vema, wakafurahi, roho zao hatta watumwa. Na wote waliopo, watumwa kwa wangwana wakampenda yule paa kuliko Sultani Darai.

Wakiisha, wakaondoka. Je! Wangwana mmeshiba? Wakamwambia, tumeshiba. Wakamwambia, sisi ni wangwana, hatta kama hatukula chakula hichi, kwa heshima zako na kwa mambo yako sisi pekeyetu hushiba. Akamwambia, ahsánt. Akauliza, Je! jamaa zangu mmeshiba? Wakamwambia, Hapo tulipo sisi hatta ukope twaonea mzito kutia tumboni mwetu, kwa ginsi tulivyoshiba.

Akamwambia, Haya tusafiri sasa. Wakaenda hatta lalipokoma jua vitwani, wakatua. Na tupumzike hapa tunywe maji, tule chakula. Bassi kikaja chakula, wakala, wangwana kwa watumwa, wakashiba, wangwana kwa watumwa, wakafurahi, wangwana kwa watumwa.

are very tired; from the beginning of sunrising till its setting you have not once rested, till this night;" and he said, "I beg of you lie down." "Do not you grieve, father, a great man is like a dustheap; he makes it greater who carries something; he who bears nothing makes it no greater." And he said, "True." And they slept.

In the morning, when it was scarcely light, it awoke the gentry. "Gentlefolks, gentlefolks, awake! Fellow-servants, fellow-servants, fellow-servants, awake! Gentlefolks, wash your faces! Fellow-servants of mine, wash your faces."

And it said, "Come, gentlefolks, open your mouths; and fellow-servants, fellow-servants, open your mouths, that we may escape from the sun." And the gentry arose and ate good food, and their souls rejoiced, and so did the slaves. And all the slaves that were there, and even the gentry, loved that gazelle more than they did Sultan Darai.

When they had finished they arose. "Well, gentlefolk, have you had enough?" And they said, "We have had enough;" and they said, "we are gentlefolks, and if we had not eaten this food we should have been satisfied with only the honour you do us and the arrangements you have made." And it said, "Thank you." And it asked, "Well, all my company, have you had enough?" And they said, "Here as we are, even an eyelash would seem to us a heavy thing to put in our bellies, we are so full."

And it said, "Come then, let us start." And they went till the sun had ceased to be overhead, and they stopped. "Let us rest here, and drink water and eat food." So the food came and they ate, gentry and slaves, and they were filled, gentry and slaves, and they were glad, both gentry and slaves.

Wangwana wale wakampenda yule paa mapenzi yalio bora yasiokuwa na kifani. Na wale watumwa wao walimwona yule paa kamma mboni zao za macho, gissi wanavyompenda kwa ginsi walivyomwona tamu.

Akawauliza, wangwana mmeshiba? Wakamwambia, hapa tulipo hatta pumuzi twajiona kuwa ndogo nasi. Akawauliza, ewe wajoli wangu, wake kwa waume, anao njaa asinifiche. Wakamwambia, sisi hatuna njaa. Akawaambia, Haya wangwana, twendezetuni. Wakaondoka, wakaenda hatta yalipokoma saa edashara, akawaambia, wangwana hakuna mwendo wa usiku. Akawaambia, na tukae. Wakakaa kitako. Kikaletwa chakula, wakala, wangwana na watumwa, wakashiba, wangwana na watumwa, wakafurahi, wangwana kwa watumwa, kwa zile beshima walizozipata kwa paa, wakamwona yeye bora angawa paa, wakamwona zayidi kuliko bwana wake Sultani Darai. Akaanza toka mwanzo hatta mwisho, mngwana kwa mahali pake, na mtumwa kwa pahali pake, na mkubwa kwa pahali pake, na mdogo kwa pahali pake. Bassi akarudi, akaja akalala hatta jogoo la kwanza lalipowika. Akaondoka, akamwambia bwana wake. Akamwambia, Bwana! Akamwambia, Labeka baba, akaitika, labeka, azizi wangu, labeka mvika nguo yangu, nambie ulilo nalo, baba. Akamwambia, Hapo tulipo na nyumba tunaokwenda nnavyoaza, napenda nafsi yangu tuondoke na mapema hapa. Akamwambia, Vema. Bassi mimi nitaamshe wangwana wafungue kinywa na mapema, tupate kwenda zetu. Akamwambia, halitupata athuuri tutauona mji. Akamwambia, Vema.

Akawaamsha, Wangwana! Wangwana! Wakamwitika, labeka. Akawaambia, Ondokeni na nawe uso. Wakao-

And those gentlefolks loved the gazelle with a very great love, such as had no like. And those their slaves looked upon the gazelle as the apple of their eye, they loved it so, and they thought it so sweet.

And it asked the gentry, "Have you had enough?" And they said, "Here as we are, even breath we see to be little to us." And it asked, "You my fellow-servants, men and women, if anybody is hungry, don't hide it from me." And they said, "We are not hungry." And it said, "Come then, gentlefolk, let us go our way." And they arose and went until five o'clock was past, and it told the gentry, "There is no travelling in the night." And it said, "Let us stay here," and they sat down. And food was brought, and they ate, gentry and slaves, and were filled, gentry and slaves, and were glad, gentry and slaves, for the honour they received from the gazelle. And they looked upon it as very great, although it was a gazelle, and they thought more of it than of its master, Sultan Darai. And it began from the beginning to the end, the gentry in their place, the great in his place, and the small in his place, and the slaves in their place. And then it returned, and came and slept till the first cock crowed. And it arose, and spoke to its master, and it said, "Master." And he said, "Here, father;" and he answered, "here, my loved one, here, putter on of my clothes, tell me what you have to say, father." And it said, "Here where we are, and the house where we are going, as I think, I for myself should like that we leave this early." And he said, "Very good." "Then I will wake up the gentry, that they may open their mouths early, so that we may go on our way." And it said, "Noon will not come before we shall see the town." And he said, "Very good."

And it awoke them, "Gentry! gentry!" And they answered, "Here." And it said, "Get up and wash your

ndoka. Akawaambia, Wajoli! Wajoli! Wakamwitika, Labeka baba. Ondokeni, nawe uso. Wakamwambia, tumeondoka, baba. Waandikiwa chakula, wangwana kwa watumwa, wakubwa kwa wadogo. Haya, wangwana, fungueni kinywa. Akaenda akawaambia, haya wajoli, fungueni kinywa. Watu wakala hatta wakashiba. Walipokwisha kula hakujapambauka bado. Haya, wangwana, twendezetuni.

Wakaondoka wakaenda zao. Wakaenda hatta alipokoma jua vitwani paa akaona, na wale wangwana waliofuatana nao wakaona dalili ya jumba mbele yao. Wakamwita, Paa! Akaitika, Labeka, bibi zangu. Wakamwambia, mbele yetu twaona kama dalili ya nyumba. Akawaambia, Oh! bibi, bassi huu, si huu mji wetu? Ndio nyumba ya Sultani Darai.

Waanaake wakafurahi sana, na wale watumwa wakafurahi sana. Wakaenda hatta yalipokoma muda wa saa mbili, wakawasili katika mwango wa mji.

Akawaambia paa, Wangwana kaeni hapa, wangwana kwa watumwa, wake kwa waume, niacheni mimi na Sultani Darai twende nyumbani. Wakamwambia, Vema. Akaondoka paa na bwana wake, hatta wakiwasili katika nyumba.

Yule kizee aliyo katika nyumba alipomwona paa, anakuja, aliruka na kigelegele na hoihoi, na kuranda, na kwenda mbio hatta akawasili katika miguu ya paa. Akimchukua, aki'mbusu. Paa akamwambia mzee, Nache, wa kuchukuliwa ni huyu bwana wetu, wa kubusiwa ni huyu bwana wetu, kwani mimi nikiisha fuatana na bwana njia moja, heshima za kwanza apewe bwana, bassi ndio nikapewe mimi. Akamwambia niwie rathi, baba, sana,

faces." And it said, "Fellow-servants! fellow-servants!" And they answered, "Here, father." "Get up and wash your faces." And they said, "We are up, father." And they had food laid for them, gentry and slaves, great and small. "Come then, gentry, open your mouths." And it went and said, "Come then, fellow-servants, open your mouths." And the people ate till they had had enough. When they had finished eating, it was still not very light. "Come then, gentry, let us be going."

And they arose and went on their way. And they went until, when the sun ceased to be overhead, the gazelle saw, and those gentry who accompanied them saw, signs of a house before them. And they called, "Gazelle!" And it answered, "Here my mistresses." And they said, "Before us we see like the signs of houses." And it said, "Ah, mistresses, is not this our town? That is the house of Sultan Darai."

And the women rejoiced much, and the slaves rejoiced much. And they went till, when the space of about two hours had ended, they came to the gate of the town.

And the gazelle said, "Gentry, stay here, gentry and slaves; leave me and Sultan Darai to go on to the house." And they said, "Very good." And the gazelle went off with its master till they arrived at the house.

The old woman who was in the house, when she saw the gazelle, came and jumped with screams and cries of joy, and dancing about and running, till she came to the gazelle's feet, and she took it up and kissed it. The gazelle said, "Old woman, leave me alone; the one to be carried is our master here, and the one to be kissed is our master; for when I go with my master on one road, the first honour should be given to the master, and then it may be given to me too." And she said, "Forgive me, father, I did not know this was our master." And she

sikumjua kama ndiye bwana wetu. Akamwambia, nawe, bwana, niwie rathi sana, mtumwa wako, sina habari kama wewe ndio bwana wetu. Akamwambia, ni rathi.

Akaondoka pale, ukifunguliwa mwango, tokea chini hatta juu, na vyumba vyote, na ghala zote, ya mini wa shemali. Akaingia yule kijana, akawaambia, wafungueni hawa watu waliofungwa. Wangine na wafagie, wangine watandike vitanda, na wangine wapike, na wangine wateke maji, na wangine watoke nje wapate kwenda kumtwaa bibi.

Yule Sultani Darai akaona nyumba ile mzuri sana, akaona, vitanda vizuri mno, akaliona pambo la nyumba, hakupata kuliona, wala hakupata kulisikia pambo kama lile. Roho yake ikafurahi sana, moyo wake ukaona, kama mtu alioletwa habari na Muungu, kama wewe umekwenda ingia peponi, kwa roho yake yalivyofurahi.

Wakaenda watu kule, wakaenda wakamchukua bibi na wale wangwana waliokuja, na wale watumwa wao waliokuja nao, na mwenyewe pambele, wakaja nao hatta wakafika nyumbani. Akawaambia, Karibuni wangwana, piteni wangwana. Akawaambia, karibuni jamaa, piteni ndani jamaa zangu. Waanawake mwende darini. Walipokwenda wangwana wakapita, akawaambia, na hawa frasi, waliokuja na wangwana, na wapelekwe uani, wakakaa.

Bassi wakaenda wakafanya vyakula vingi sana, wakafanyiziwa wali mzuri sana, wakala, wangwana kwa watumwa, kwa killa mtu, akashibia nafsi yake. Wale waanaake waliokuja, wakamwambia, Ah! paa wee, eh! baba wee, sisi tumeona majumba, sisi tumeona watu, sisi tumesikia mambo. Wallakini nyumba hii, na wewe ginsi ulivyo, hatukupata kuona wala hatukupata kusikia, na mwenyi kutaka kuona, na one nyumba kama hii, asizidi

said, "And you, master, forgive me, your slave; I had not heard that you were our master." And he said, "I am satisfied."

And he went thence, and the doors were opened from the bottom to the top, and all the chambers and all the storerooms on the right and left. And the master went in, and he said, "Unfasten these horses that are tied up, and let loose these people who are bound. And let some sweep, and some spread the couches, and some cook, and some draw water, and some come out to go and receive the mistress.'"

And Sultan Darai saw that house very beautiful, and saw exceedingly beautiful couches, and saw the furniture of the house; and he had never seen, or heard of furniture like that. His soul was very glad, and his heart felt like a man to whom is brought news from God, that he is going to enter Paradise, his soul was so glad.

And the people went and brought the mistress and the ladies who were come, with their slaves who came with them, and himself in front, and they came with them till they arrived at the house. And it said, "Come near, ladies, pass in, ladies." And it said, "Come near, companions, pass inside, my companions, womenfolk, go upstairs." And when the ladies were gone and passed, it said, "And the horses which came with the ladies, let them be taken into the yard," and they remained so.

So they went and got ready very much food, and they prepared very fine rice, and the ladies and slaves ate till every one had satisfied himself. The women who had come, said, "Ah, you gazelle, you, eh, father, you! we have seen great houses, we have seen people, we have heard of things. But this house and you, such as you are, we have never seen or heard of; and he who wishes to see, let him see such a house as this, he cannot excel such a

nyumba kama hii. Na atakayokwambia iko nyumba zayidi kuliko hii, mtu huyo ni mwongo, na mtu atakayokwambia, yuko mtu mwenyi akili na busara, na kujua makazi ya wangwana na watumwa, na kujua, huyu mkubwa na huyu mdogo, akupitaye wewe, mtu huyo mjua kuwa mwongo. Akiwa akitokea wa kwanza huwa huyu, wa pili ni wewe. Na mtu atakaokwambia zayidi, mwambie kuwa mwongo.

Wakikaa siku nyingi katika ile nyumba, hatta wakaomba rukusa, wale waanaake, Twataka kwenda kwetu. Akawaambia, Ee, wangwana wangu, ehee, bibi zangu, ee seyidi zangu, mmekuja jana ussubui, leo jioni mtaondoka? Wakamwambia, Tumekuja siku nyingi, baba, tumemleta harrusi kwa mumewe, nasi tumefika salama, nasi twataka kurudi, tukatazame shauri ya kwetu. Akawaambia, Ee walla, bibi, Ee walla bibi zangu, Ee walla, na jamaa zangu.

Akawafanya zawadi nyingi, akawapa wale wangwana, akawapa zawadi nyingi, akawapa watumwa wa wale wangwana. Wangwana wale wakafurahi sana, na wale watumwa wakafurahi sana kwa zawadi walizopewa. Wakamwona yule paa ni bora marra elfu kuliko yeye, bwana wake, Sultani Darai. Wakatoka, wakaenda zao kwao. Akawapa na watu wakawasindikiza.

Wakakaa kitako, paa na bwana wake, katika nyumba, muhulla wa siku nyingi.

Paa akanena na bibi yule kizee, Mimi nimekuja na bwana wangu katika nyumba hii, katika mji huu, nami nimemfanyia mambo mengi bwana wangu, tena mambo mema, tena mambo ya kumwinua uso wake mbele za watu, hatta tumefika hapa, hatta leo hajaniuliza, Je! baba, je!

house as this, and he who says there is a house better than this, that man is a liar; and he who shall tell you that there is anybody with understanding, and prudence, and knowing the positions of gentry and slaves, and knowing that this is great and this is little, who surpasses you, you may know that that man is a liar. And if it should happen that there should be any one first, you are the second. And any one who tells you anything else, tell him he is a liar."

And they stayed many days in that house, till the women begged leave to go, "We want to go home." And it said to them, "Eh, my ladies! eh, my mistresses! eh, my dames! you came yesterday in the morning, and will you go to-day in the evening?" And they said, "We have come many days, father, we have brought the bride to her husband, and we have arrived safely, and we wish to return, that we may look after our places at home." And it said, "All right, mistresses! all right, my mistresses! all right, my companions!"

And it made them many gifts and presented to those ladies, and it gave many gifts and presented to the slaves of those ladies. And the ladies were very glad, and the slaves were very glad, because of the gifts they were presented with. And they thought the gazelle greater a thousand times than his master, Sultan Darai. And they set out, and went away home. And it gave them people, and they saw them on their way.

And the gazelle and its master remained in the house for a term of many days.

And the gazelle said to that old woman, "I came with my master to this house, and to this town, and I have done many things for my master, good things, and things to lift up his countenance before people, till we arrived here; and till to-day he has never asked me, 'Well, father,

paa wangu, je! mtumwa wangu, je! kiatu changu! nyumba hii umepataje? Mji huu mwenyewe nani? Nyumba hii mwenyewe nani? Ao nyumba hii unapanga, ao nyumba hii umenunua, ao mji huu umepewa, ao mji huu hamna watu kumi hatta moja. Bassi, mama, mambo haya, mambo gani? Zema zote nnazomtenda bwana, naye hatta siku moja hajanitenda jambo jema, alijua mtu aliokuja naye hapa, nyumba hii si yake, wala inchi hii si yake, tokea alipozaliwa hatta leo hakupata kuiona nyumba kama hii, wala hakupata kuuona mji kama huu. Bassi yeye anga haniiti kwa thikaka, akaniuliza. Lakini watu wamenena, hakuna wema watu mtenda zema cha nina, na wazee walinena ukitaka kumtenda mtu vema, simtende mema matupu, mtende na mabaya, ndipo mtakapopatana wewe naye. Akamwambia, bassi mama, nimekwisha, nataka kutazama fathili nalivyomtenda bwana wangu, nami atanifathili. Akamwambia, Vema baba, wakalala.

Hatta ussubui walipokucha, paa akaugua tumbo na homa na miguu yote kumwuma. Akamwambia, mama! Akamwitika, Labeka, baba. Akamwambia, Enenda kamwambia bwana darini, paa hawezi sana. Akamwambia, vema, baba, na akiniuliza, hawezi nini, nimwambieje? Mwambia, Maungo yote yaniuma sana sina pahali pamoja pasiponiuma.

Akaenda yule mzee hatta darini. Akamkuta bibi na bwana wamekaa katika kitanda cha mawe ya marmari, na godoro ya mdarahani, na takia huku na huku, wakati hutafuna tambuu, mke na mume.

Wakamwuza, Je! kizee, umekuja taka nini. Akamwambia, kwambia bwana, yule paa hawezi. Yule mwa-

well, my gazelle; well, my slave; well, my shoe! How did you get this house? How did you get this town? Who is the owner of this town? Who is the owner of this house? Or have you rented this house? Or have you had this town given you? Or this town, were there no people in it, ten or even one? Well then, mother, what state of things is this? All the good things I have done for the master, he has not one day done me any good thing; he knew who came here with him; this house is not his, and this land is not his; ever since he was born he never saw a house like this, nor ever saw a town like this. Well, he never called me even in sport, and asked me. But people say, it is not well to do people good like a mother; and the elders said, 'If you want to do any one good, don't do him good only, do him evil also, then there will be peace between you.'" And it said, "So, mother, I have done; I want to see the favours I have done to my master, that he may do me the like." And she said, "Very good, father." And they slept.

And in the morning when it dawned, the gazelle was sick in its stomach and feverish, and its legs all ached. And it said, "Mother." And she answered, "Here, father." And it said, "Go and tell my master upstairs, the gazelle is very ill." And she said, "Very good, father; and if he should ask me, what does it ail, how am I to answer him?" "Tell him, all my body aches badly; I have no single part that does not pain me."

The old woman went upstairs, and she found the mistress and master sitting on a couch of marble, with a mattress of *mdarahani*, and a large cushion on this side and that, while they were chewing betel leaf, both wife and husband.

And they asked her, "Well, old woman, what have you come wanting?" And she said, "To tell the master that

namke akasituka, akauliza, hawezi nini? Akamwambia, mwili wote, bwana, wamwuma, hana pahali pamoja pasipomwuma.

Ah! bassi, miye nifanyeje, tazama mtama, ule wa felefele, mfanyizia uji, mpe. Yule mkewe akasangaa, amwambia, Bwana, unakwenda kumwambia kufanyiziwa paa uji mtama wa felefele, hatta frasi anaopewa hali aukataa? Eh! Bwana, si mwema wee.

Akamwambia, Oh! ondoka huko, una wazimu wali watu hutupa tu, huko kupata mtama yeye ni haba?

Akamwambia, Kama yule, bwana, si paa, ni mboni yakwe ya jicho, likiingia mchanga, utaingia na shughuli.

Ah! maneno yako mengi, mwamamke saa!

Akaenda yule mzee hatta chini. Yule mzee alipomwona paa, akasangaa, akitoka na machozi sana, akalia sana. Ah! paa!

Akamwuliza, gissi gani, mama? Nimekutuma na kurudi na kulia tu, hunijibu naliokutuma? Likiwa jema, nijibu, na likiwa baya, nijibu, kwani hii ndio hali ya ulimwengu wakimtenda vema mtu atakutenda mabaya. Bassi sikutendwa mimi tu, wametangulia na watu zamani wakatendwa kama haya. Akamwambia, bassi nambie.

Akamwambia, kinwa kimejaa mate, na ulimi wangu umejaa kinwani, siwezi kukwambia kama hayo nalioambiwa, wala siwezi kukutendea kama haya nalioagizwa.

Akamwambia, Mama wewe waliloagizwa na waliloambiwa kunitendea, nitendee, na uliloagizwa kunambia, nambie. Wala usiogope kwambia, wala si tahayari kuniambia, kwani haya hukuniambia wewe, alionambia mwenyewe namjua, nieleze mama.

the gazelle is ill." The woman started, and asked, "What ails him?" She said, "All his body, master, pains him, he has no part without pain."

"Oh! very well, what am I to do? Look out the *mtama*, that *felefele* sort, and make it some gruel and give it." His wife stared, she says, "Master, are you going to tell her to make the gazelle gruel of the *felefele mtama*, which if a horse had it given him he would not eat, but would refuse it? Eh! master, you are not doing well."

And he said, "Oh! get out there, you are mad; rice they give to us people; is it little for it to get *mtama*?"

And she said, "This, master, is not like a gazelle; it is the apple of your eye; if sand got into that, it would trouble you."

"Ah! you have plenty to say, you woman there."

The old woman went down-stairs. When the old woman saw the gazelle, she stood astounded, and tears started out abundantly, and she wept much. "Ah! gazelle."

And it asked her, "How is it, mother? I sent you, and to come back and do nothing but cry, do you not give me an answer as to what I sent you about? If it be good, give me the answer, and if it be bad give me the answer; for this is the state of the world, if you do a man good, he will do you evil. So I am not served this way myself only, people have gone before in old times who were treated in this way." And it said, "Tell me now."

And she said, "My mouth is full of spittle, and my tongue fills my mouth. I cannot tell you the things I was told, nor can I treat you as I was directed."

And it said, "Mother, what you were directed, and what you were told to do for me, do for me, and what you were told to tell me, tell me. And do not fear to tell, and do not be ashamed to tell me, for it is not you who tell me. I know him who said it; explain it to me, mother."

Akamwambia, nimekwenda hatta darini nnamkuta bibi na bwana, wamekaa kitako katika kitanda cha mawe ya marmari, na godoro kitambaa cha mdarahani, na takia huku na huku, wanatafuna tambuu, mke na mume. Akaondoka bwana, akaniambia, umekuja taka nini, kizee? Nikamwambia, nimetumwa na mtumwa wako paa, kuja kukwambia kama hawezi. Yule mkewe akaruka, akaisha akasangaa, akaniuliza, hawezi nini paa? Hamwambia, maongo yote yameuma, hana pahali pamoja pasipomwuma. Akaniambia bwana, Katwae ule mtama wa felefele, mfanye uji mpe. Bibi akanena, Eh! bwana, paa ndio mboni yako wa macho, wewe huna mtoto, humfanya paa kama mwanao, wewe huna karani, humfanya paa ndio kama karani wako, wewe huwezi kusimamia, humfanya paa kama msimamizi wako, bassi bwana kumi kwako hatta moja halipatikani lilio jema kwako, paa huyu, bwana, si wa kutendwa mabaya, huyu ni paa umbo, si paa kwa moyo, moyo wake na mambo yake ampita mngwana, alio yee yote, bora.

Akamwambia, Wewe mpuzi, maneno yako mengi, thamani yake mimi namjua yule, nimemnunua kwa thamani ya themuni, bassi mimi nina hasara gani?

Akamwambia, Bwana sitazame hayo yaliopita, tazama haya yalio usoni pako. Huyu si paa wa thamani ya themuni, wala lakki, huyu neno lake na tasfida yake anapotuliza ulimi wake kunena na akili yake, yapita lakki mbili.

Eh! maneno yako mengi, mwanamke saa, hupunguzi?

Yule mzee akamjibu paa, Nikaambiwa na bwana, utwaliwe mtama wa felefele, ufanywe uji unywe.

And she said, "I went up-stairs and found the mistress and master sitting on a marble couch, with a mattress of *mdarahani* cloth, and a large cushion on this side and that, chewing betel leaf, both wife and husband. And the master got up, and asked me, 'What have you come wanting, old woman?' And I told him, 'I am sent by your slave, the gazelle, to come and tell you that it is ill.' His wife started, then stared, and said, 'What ails the gazelle?' And I told her, 'Its whole body aches, it has not a single place without pain.' And the master told me, 'Take that *felefele mtama*, and make it some gruel and give it.' The mistress said, 'Eh! master, the gazelle is the apple of your eye; you have no child, you make this gazelle like your child; you have no clerk, you make this gazelle like your clerk; you cannot overlook things, you make this gazelle your overlooker. So master, neither ten nor even one, he does not get what is good from you; this gazelle is not one to be done evil to, this is a gazelle in form, but not a gazelle in heart, his heart and his belongings are better than a gentleman's, be he who he may.'

"And he said to her, 'You are a silly chatterer, your words are many. I know its price, I bought it for the price of an eighth, so what loss will it be to me?'

"And she said, 'Master, do not look at what is past, look at what is before your face. This is not a gazelle at the price of an eighth, nor of a hundred thousand. His words and his good manners when his tongue rests from speaking, and his understanding passes twice a hundred thousand.'

'Eh! you have much to say, you woman; can't you shorten it?'"

The old woman answered the gazelle, "And I was told by the master, that you were to have *felefele mtama* taken for you, and gruel made for you to drink."

Paa akanena, Ha! mimi ndio kufanyiwa uji huyo, akakwambia yeye bwana?

Bassi naweza kukwambia uwongo, baba? Akaniambia mwenyewe bwana na mkewe yuko, hatta mkewe akigombana naye bwana kwani kumfanyia hivyo paa, na bibi akatukanwa kwa sababu wewe kukugombea.

Paa akanena, Wazee walinena, mtenda mema cha nina, nami nimemtenda zema, nami nimepata haya walionena wazee.

Akamwambia, Mama, enenda tena juu kwa bwana, usichoke kwa haya ninayokuagiza, ukamwambie bwana,—paa hawezi sana, na ule ulionambia mtama kumfanyizia uji, hakunywa.

Akaenda yule mzee, akamkuta bwana na bibi, wamekaa katika dirisha, wanakunywa kahawa. Alipotupa macho yule bwana nyuma yake, amwona yule kizee. Akamwambia, Una nini wee kizee? Akamwambia, Nimetumwa bwana na paa, ule mtama walioniagiza kumfanyizia uji; hakunywa, naye hawezi sana paa.

Akamwambia, Eee chúb! zuia ulimi wako, uzuie na miguu yako, ufumbe na macho yako, uzibe na masikio yako kwa nta, akikwambia paa, panda juu, mwambia miguu yangu haiwezi kupanda darajani, imekunjika. Akikwambia sikia, mwambia masikio yangu hayasikii maneno yako, yamezibwa na nta, akikwambia, nitazame, mwambia, macho yangu yametiwa vijamanda kama anavyofungwa ngamia, akikwambia njoo tunene, mwambia, ulimi wangu nimetiwa kulabu, hauwezi kunena nawe.

Yule mzee akasangaa, kwa sababu ya maneno yale kwambiwa, na sababu alipomwona paa kuja katika mji ule akaja kuuza roho kununua mali, lakini roho akapata, na mali akapata, na leo anavyomwona heshima yake hana

The gazelle said, "Is it for me that this gruel is to be made, and did the master himself tell you?"

"Now could I tell you a lie, father? And the master told me himself, and his wife was there, and even his wife disputed with the master because he treated the gazelle so, and the mistress got abused because she strove for you."

The gazelle said, "The elders said, 'One that does good like a mother,' and I have done him good, and I have got this that the elders said."

And he said, "Mother, go again up to the master; do not weary of what I send you to do, and tell the master the gazelle is very ill, and the *mtama* which you told me to make gruel of for him, he has not drunk it."

And the old woman went up-stairs, and found the master and mistress sitting in the window, drinking coffee. And when the master cast his eyes behind him, he sees the old woman. And he said, "What is the matter with you, old woman?" And she said, "I am sent, master, by the gazelle; the *mtama* that you told me to make him gruel of, he has not drunk, and the gazelle is very ill indeed."

And he said, "Eh! Ssht! hold your tongue, and stay your feet, and close your eyes, and stop up your ears with wax; and if the gazelle tells you to come up-stairs, tell it, I cannot mount the stairs, my legs are bent; and if it tells you to listen, tell it, my ears do not hear your words, they are stopped up with wax; and if it tells you, look at me, tell it my eyes have blinders put upon them, such as they tie on camels; and if it says to you, come, let us talk; tell it my tongue has a hook put in it, I cannot talk with you."

The old woman stared at being told such words, and because, when she saw the gazelle come to that town, it came to sell its life to buy wealth; but it got both its life and wealth; and now to-day she sees that it has no honour

kwa bwana wake, anamwonea huruma, taabu yaliompata huyu paa, ndio mambo ya ulimwengu.

Yule mkewe Sultani, aliposikia maneno yale mumewe kumwambia mzee, akapotewa na nuru za uso, akaingiwa na imani roho yake, akatoka na machozi katika macho yake, hatta mumewe, alipomwona anatoka na machozi, na nuru za uso zimempotea, akamwuliza, una nini, binti Sultani? Akamwambia, katika ulimwengu asio mengi ana machache, na mtu wazimu wake ndio akili yake.

Kwa nini, bibi, ukanena maneno haya?

Akamwambia, nakusikitikia wewe, mume wangu, kwa haya unayomtenda paa, killa ninapokwambia neno jema kwa paa, mume wangu, hutaki wewe na akili yako tu. Nakuona huruma mume wangu, akili yako kukupoteza.

Akamwambia, Kwani ukanambia neno hilo?

Akamwambia, Shauri mbaraka tu, watu wawili katika nyumba, mke na mume, mke akipata neno, amwambie mume, na mume akipata neno, amwambie mke, kwani shauri mbaraka.

Akamwambia, mwanamke wewe una wazimu, tena wazimu wako u thahiri, tena wataka kutiwa pingu.

Akamwambia, Bwana, mimi sina wazimu, kana mimi nna wazimu, huu wazimu wangu ndio akili yangu.

Akamwambia, Ee kizee, usisikilize maneno ya huyu bibi, ukamwambie, potelea mbali. Kamwambia paa, asinifanye uthia, tena asikae huko chini akajifanye yeye ndio Sultani, mimi huku sipati usingizi wa usiku, wala wa mchana, sipati kula, wala sipati maji ya kunywa, kwa uthi wa yule paa anaokuja akiniuthi. Marra

with its master. She felt pity for it, for the trouble the gazelle had suffered; such are the ways of the world.

The Sultan's wife, when she heard those words her husband was saying to the old woman, her countenance lost its light, and she was still, and tears started from her eyes, so that her husband, when he saw her tears coming from her eyès, and the light of her countenance gone, he asked her, "What is the matter with you, Sultan's daughter?" And she said, "In the world he that has not much has little, and a man's madness that is his understanding."

"Why is it mistress you say these words?"

And she said, "I am sorry for you, my husband, because of what you are doing to the gazelle. Whenever I say a good word for the gazelle, my husband, you dislike it with your understanding. I feel pity for you, my husband, that your understanding is gone."

And he said, "Why do you talk in this way to me?"

And she said, "Advice is nothing but a blessing; there are two people in a house, wife and husband; if the wife comes by a matter, let her tell her husband; if the husband comes by a matter, let him tell his wife. Advice is a blessing."

And he said, "You woman, you are mad, and your madness is manifest, and you ought to be put in fetters."

And she said, "Master, I am not mad; if I am mad, this madness is what is my understanding."

And he said, "Oh, old woman, don't listen to the mistress's talk; tell it to perish out of the way, and tell the gazelle not to make a bother; and more, not to stay down there and make itself the Sultan. I cannot get sleep here, night nor day; I cannot eat, and I cannot get water to drink, for the bother of that gazelle coming worrying me. One time some one comes, The gazelle is

amekuja mtu, paa hawezi, marra amekuja mtu, paa hataki kula, na potelea mbali, akitaka kula na ule, hakutaka, na apotelee mbali. Mama yangu amekufa, na baba yangu amekufa, nami ninakula na kunywa, sembuse yule paa mmoja, naliomnunua kwa themuni, atakuwa akinipanza na kunishusha? Nenda kamwambia paa ataadabu.

Akishuka yule mzee, huku anatoka damu, huku anatoka uzaha. Akaenda hatta akimwona paa, yule mzee akamkumbatia paa, akampakata, akamwambia, Mwanangu, mema yako walioyatenda yamepotea, yaliosalia stahamili.

Akamwambia, Mama, matumbo yangu yamejaa, na ulimi wangu mzito, na macho yamefanya kiwi, kwa haya ninayoyasikia. Wakalia sana wote wawili, paa na mzee.

Akamwambia, Mama, mimi ntakufa, kwani roho yangu umejaa ghathabu sana, imejaa na uchungu sana, na uso wangu nimetahayari kumtenda bwana wangu vema, kunilipa maovu.

Akamwambia, Ahh! mwanangu, sina la kunena.

Akamwambia, Mama, mali yaliomo katika nyumba hii mimi paa mmoja nnakula gani? Killa siku angenipikia nussu kibaba, naye hangepungukiwa na kitu bwana wangu. Nimesumbuka mimi kuchuma, mimi kuugua, kwambiwa nikatwaliwe felefele, asiokula frasi, nifanyiziwe uji mimi? Wazee walinena, mtenda mema cha nina.

Akamwambia, Enenda baada juu kamwambia bwana, paa hawezi sana, mwambia, kumwona kwetu, twamwona kufa ku karibu kuliko hayi.

Akaenda hatta darini, akamwona bwana, atafuna 'mua.

sick. Another time some one comes, The gazelle does not like to eat. Perish out of the way! If it likes to eat let it eat, and if it does not, let it perish out of the way. My mother is dead, and my father is dead, and I am eating and drinking; much less that one gazelle, that I bought for an eighth, shall it be setting me up and putting me down. Go and tell the gazelle to learn how to behave itself."

The old woman went downstairs, blood was coming from it in one place, and matter in another. She went on till seeing the gazelle, she put her arms round it and took it on her lap, and said to it, "My son, the good you did is lost, there remains patience."

And it said, "Mother, my stomach is full, and my tongue is heavy, and my eyes are dazzled at what I hear." And they wept much, both the gazelle and the old woman.

And it said, "Mother, I shall die, for my soul is very full of indignation, and is very full of bitterness; and my face is ashamed, doing good to my master and he repaying me evil."

And she said, "Ah! my son, I have nothing I can say."

And it said, "Mother, of the goods that are in this house, I, one gazelle, what do I eat? He might cook for me every day half a basin full, and would my master be any the poorer? I was at the trouble of getting it, and when I am ill, to be be told that *felefele* is to be taken for me, which a horse would not eat, and I am to have gruel made for me. The elders said, 'He that does good like a mother.'"

And it said, "Go up presently and tell the master the gazelle is very ill; tell him, as we think, we think him nearer death than life."

And she went upstairs and found the master chewing

Akaambiwa bwana, na huku mzee analia. Akamwambia, Bwana, paa hawezi sana, twamwona kufa ku karibu kuliko kuwa mzima.

Akamwambia, nimekwambia usiniuthi.

Mkewe akamwambia, Ee bwana, hushuki ukaenda kumtazama paa wako, hushuki kumtazama kiatu chako, hushuki kumtazama mboni yako wa jicho, hushuki kwenda kumtazama karani wako, hushuki kumtezama msimamizi wako? Na kama hutaki kushuka wewe, nache nimi nikamtazame. Bassi kwako kumi hatta moja halipatikani jema.

Akamwambia, Enenda kamwambia paa, kama watu hufa marra moja, yeye na afe marra kumi na moja.

Mke akamwambia, Ah! bwana, amekutenda nini paa, amekukosa nini paa? Maneno haya hamwambii mtu illa adui yake, asiopenda kuona. Ehe, weye na paa, bwana, mna wadui gani? Bwana, mambo yako unaomtenda si mema, wala wewe kuyafanya haya, wala kumfanyizia paa. Watu wakisikia watakucheka, kwani huyu paa si mdogo, paa amependwa tokea wangwana hatta na watumwa, paa amependwa na wadogo hatta nao wakubwa, paa amependwa na wake hatta na waume. Bassi wewe bwana, kwani ukamchukia paa huyu, wala siyo maungwana. Mngwana akitendwa jema kulipa jema. Mngwana hatendwi jema akalipa maovu, sicho kiungwana. Bassi kwako mambo kumi hatta moja, halipatikani jema kwako. Kama paa huyu wewe humpendi kwa uzuri, mpende kwa kunena, kama humpendi kwa kunena, mpende kwa sababu kuwa mtu wako, unamtuma hapa na hapa, kama humpendi kwa hilo, mpende kwa sababu anavyojua heshima za watu, kama humpendi kwa hayo, mpende kwa

sugar-cane, and the master was told, "The old woman is here crying." And she said, "Master, the gazelle is very ill, we think him nearer dying than getting well."

And he said, "I have told you not to bother me."

His wife said to him, "O master, won't you go down and see the apple of your eye? won't you go down and see your gazelle? won't you go down and see your shoe? won't you go down and see your clerk? won't you go down and see your overlooker? And if you don't like to go down, let me go and see him. Now from you ten nor even one, he gets no good thing."

And he said, "Go and tell the gazelle, as people die once, let it die eleven times."

His wife said to him, "Ah! master, what has the gazelle done to you? What has the gazelle failed you in? Such words as these a man only uses to his enemy, whom he does not like to see. You and the gazelle, what enmity have you? Master, the things you are doing to him are not good, either for you to do, or to do them to the gazelle. People when they hear it will deride you. For this gazelle is not insignificant, the gazelle is loved from the gentry to the slaves, the gazelle is loved by the small even to the great, the gazelle is loved by women and by men. Well then, you, master, why do you hate this gazelle? And this is not like a gentleman. A gentleman, if he is done good to, pays back good. A gentleman is not done good to and pays evil, this is not being a gentleman. Now with you, ten things even to one, he has no good from you. If you do not love this gazelle for his beauty, love him for his speech; if you do not love him for his speech, love him because he is your man, whom you send hither and thither; if you do not love him for this, love him because he knows the honour due to different people; if you do not love him for these

kuwa msimamizi wako katika nyumba. Tena paa yule, bwana wangu, mume wangu, Sheki langu, Eh! Sultani Darai, mimi nalinena una akili nyingi, kumbe huna akili hatta kidogo, bwana, kumi hatta moja kwako halipatikani jema. Bwana, ukuu si pembe kama mtu ataota, ukuu shuti astahamili, na huyu mkuu ni jaa, killa mwenyi taka yake humwaga, kwani hili [redacted] halina mtu mmoja, halina tajiri, wala halina Sultani, wala halina Kathi, wala halina maskini, wala halina mkubwa, wala halina mdogo, wala halina mke, wala mume.

Akamwambia, wewe una wazimu mke wangu. Akamwambia, Maneno yako yote hayo, ni nguo yangu ya pili ya kujitanda.

Bassi bwana, mzee analia, haliki hatafuniki.

Akashuka mzee hatta akifika kwa paa, akamkuta paa, anatapika, akiondoka, akimdaka, akimpakata, paa na yule mzee wakalia sana.

Akaondoka yule bibi darini, akaiba maziwa, akaiba na mchele kidogo, akatwaa na mjakazi, akamwambia, twaa ukampikie paa chini mpe, akamwambia, twaa na nguo hii, ukampe ya kujifunika, na mto huu kampe, aulalie, na killa anachotaka, na anachotamani, na amtume mtu aje kwangu, asimwambie bwana wake, kwani bwana wake hatampa. Atapotaka hapa, nimpe watu wampeleke kwa baba yangu, akafanywe dawa, atatazamwa sana huko, nitampeleka.

Akashuka yule mjakazi hatta chini, akamwambia paa, Salaam sana bibi, haya si yake, ni ya bwana wako,

things, love him because he is your overlooker in the house. And this gazelle, my master! my husband! my sheikh! Oh, Sultan Darai, I said you had great understanding; is it that you have not even a little? Ten or even one, master, he does not get good from you. Greatness, master, is not a horn, as if a man should grow it; greatness must be waited for, and a great man is like a dust-heap, every one brings his dirt to throw upon it. For a dust-heap does not depend upon one man, it does not depend upon a rich man, nor on a Sultan, it does not depend on a judge, nor on a poor man, neither on a great man, nor on a little one, neither on a man, nor on a woman."

And he said, "You are mad, my wife." And he said, "All your words are like my second garment, which I hang on my shoulder."

"Well, master, the old woman is crying."

The old woman went down till she reached the gazelle and she found it vomiting, and she arose and caught it, and took it on her lap, and the gazelle and the old woman cried very much.

And the mistress arose up-stairs and took secretly milk, and took secretly a little rice, and she took a woman-servant, and said to her. "Take and cook for the gazelle down-stairs, and give him," And she said to her, "Take this cloth, too, and give it him to cover himself, and this pillow, and give it him to lie upon; and whatever he wants and whatever he longs for let him send some one to come to me without telling his master, for his master will give him nothing. If he likes now, let me give him people to take him to my father, and they will give him medicine, and he will be well seen to there, and I will send him."

And the woman-servant went down, and told the gazelle, "The mistress sends her compliments; these things are not her doing, they are your master's; she

yeye apenda kutia katika macho akuweke, lakini hathubutu, hana amri mwanamke, nami nimepewa kukuletea maziwa haya, na mchele huu, na nguo ya kujifunika, na mto huu, na killa unachotaka, nambie wala usinifiche, anakwambia bibi, na kama wataka kwenda kwa babaye, atakupa watu wakupeleke, wakuchukue polepole, na huko utakwenda fanywa dawa sana utatazamwa sana, una heshima nyingi huko sana. Bassi nijibu, nikamwambie bibi.

Marra paa akafa.

Alipokwisha kufa, nyumba nzima watu wakalia, watumwa kwa wangwana, mkubwa kwa mdogo, mke kwa mume.

Akaondoka yule Sultani Darai, akawaambia, Mnalia nini, mnalia nini? Akawaambia, mnalilia paa kama naliokufa mimi. Yule aliokufa ni paa tu, thamani yake themuni.

Yule mkewe akamwambia, Bwana twalimwona paa hatta kukuona wewe. Paa ndio aliokuja kunitaka kwa baba yangu, paa ndio alionichukua kwa baba yangu, paa ndio aliopewa mimi kwa baba yangu.

Wakamwambia, Sisi hapa hatukukuona wewe, twalimwona paa ndio aliokuja, akakuta taabu hapa, ndio aliokuja, akakuta nafasi hapa. Bassi na mtu yule kuondoka katika huu ulimwengu sisi twalilia yetu, hatumlilii paa.

Wakamwambia, Paa amekufanya vema vingi, na vikiwa vema na viwe kama hivi, wala visizidi, na anenayo viko vema vizidio hivi mtu huyu mkanye tena mwongo. Ee bassi, sisi tusiokutenda vema, utafanyaje? Yule paa aliotenda vema vyote, wala hukumjua kwa kheri, wala

would like to put you in her own eye to keep you; but she dare not, it is not a woman's business. And I was given this milk to bring to you, and this rice, and a cloth to cover you, and this pillow; and whatever you want, tell me, and hide it not from me; and the mistress says to you, that if you wish to go to her father's, she will give you people to take you, to carry you gently, and there you will get plenty of medicine, and be well seen to; you have very much honour there. Give me an answer then, that I may tell my mistress."

Immediately the gazelle died.

When it was dead, throughout the house the people wept, slaves and free people, great and small, women and men.

And Sultan Darai arose and said, "What are you weeping for? What are you weeping for?" And he said, "You are weeping for the gazelle, as if I had died myself. It is only a gazelle that is dead, and its price was an eighth."

His wife said to him, "Master, we looked upon the gazelle as we look upon you. It was the gazelle that came to ask me of my father, it was the gazelle who brought me from my father's, it was the gazelle to whom I was given by my father."

And they said, "We here never saw you, we saw the gazelle, it was he who came and met with trouble here, it was he who came and met with rest here. So, then, when such a one departs from this world, we weep for ourselves, we do not weep for the gazelle."

And they said, "The gazelle did you many benefits, and if there are benefits, they must be like these, and no greater; and if any one says there are greater benefits than these, contradict that man, he is a liar. So then, to us who have done you no good, what will you do? That gazelle who did every good thing, you took no

kwa shari, hatta paa amekufa kwa ghathabu na uchungu katika nafsi yake, tena umeamru watu wakamtupa ndani ya kisima! Ah! twache tulie.

Akachukuliwa paa akatupwa ndani ya kisima kilichotekwa maji.

Yule bibi aliposikia darini, akaandika barua mbiombio, upesi upesi, harraka harraka, akamwambia, Baba yangu nimekuletea barua hiyo ukiisha kuisoma, ingia njiani uje. Akaiba punda watatu, akawapa watumwa watatu, akawaambia, pandeni, mwenende mbiombio na punda, hatta mkipa baba yangu barua, akiisha isoma, mwambieni upesiupesi twenende. Na wewe nimekuacha huru, na wewe wa pili nimekuacha huru, na wewe wa tatu nimekuacha huru, kwa sababu ya barua hii mwipeleke upesi.

Watu wale wakaenda mbiombio na punda, usiku na mchana, hatta wakafika, wakampa barua Sultani. Alipoisoma barua hili Sultani akanama, akalia sana, kama mtu aliofiwa na mamaye, akaona huzuni sana Sultani. Akaamuru Sultani kutandikwa frasi. Akaenda akaitwa liwali, akenda wakaitwa makathi, wakaitwa na jamii matajiri, waliomo katika mji. Akawaambia, haya, nifuateni upesi, tumefiwa, twendeni tukazike.

Akatoka Sultani, akaenda usiku na mchana, hatta akawasili pale kisimani, alipotupwa yule paa.

Akaingia mwenyewe, binafsi yake Sultani, ndani ya kisimani, akaingia na waziri binafsi yake, wakaingia makathi binafsi yake, kisimani, wakaingia na matajiri makuu ndani ya kisima, wakamfuata Sultani. Sultani alipomwona paa ndani ya kisiwa, alilia sana, na wale

notice of him for good or for evil, till the gazelle has died for indignation and bitterness within himself, and you have ordered people to throw him into the well. Ah! leave us alone and let us weep."

And the gazelle was carried, and thrown into a well, whence water was drawn.

When the mistress up-stairs heard of it, she wrote a letter in great haste, and with the greatest speed, and said, "My father, I have sent you this letter, when you have finished reading it, get upon the road and come." And she took secretly three donkeys, and gave them to three slaves, and said, "Mount and go with the greatest haste with the donkeys till you give my father the letter, and tell him, Let us go forward as quickly as we can. And you, I have made you free, and you the second, I have made you free, and you the third, I have made you free, because of this letter, that you may take it quickly."

Those men went with speed with the donkeys night and day, till they arrived and gave the letter to the Sultan. And when the Sultan had read the letter, the Sultan bowed down his head and wept much, like a man who has lost his mother. And the Sultan was very sad. And the Sultan ordered horses to be saddled, and he went and called the governor, and he went and called the judges, and all the rich men in the town were called. And he said, "Come now, go with me quickly, we have had a loss by death; let us go and bury him."

And the Sultan set out and went night and day, till he came to the well where the gazelle was thrown.

And the Sultan himself went in in his own person into the well, and the vizir went in in his own person, and the judges went in in their own persons into the well. And the chief rich men went into the well, and followed the Sultan. When the Sultan saw the gazelle in the

waliomo wakalia sana, kwa sababu ya uchungu wa yule paa. Akimtoa Sultani paa nje. Wakimchukua.

Na wale watu watatu wakarudi wakaenda kumjibu bibi. Wakamwambia, Babako amekuja na wangwana bora walio katika mji, nao walikuja, nao wamechukua paa, wamekwenda zao. Wamwambia bibi, Si kilio kilichokuwako ndani ya kisima? Watu wote walilia kama siku aliokufa mamaye Sultani.

Akawaambia, na mimi tokea siku aliokufa paa yule, sijala chakula, wala sijanywa maji, sijanena, wala sijacheka.

Yule babaye akaenda akazika paa. Akamfanyizia matanga makuu sana, akamfanyizia na msiba mkuu sana katika mji.

Hatta baada ya kwisha msiba, yule mwanamke amelala na mumewe usiku, katika usingizi yule mwanamke akiota, yuko kwa babaye, na yule wakati anaota ule umekuwa ussubui, akafunua macho yule mwanamke, anajiona katika mji wa babaye, na nyumba ileile aliokuwa nayo kule.

Yule mwanamume akiota kama yuko pale jaani, akapekua. Na yule wakati anaota, limekuwa jua wakati wa saa ya pili, nao ndio wakati anaokwenda kupekua, killa siku. Hatta alipofunua macho, Sultani Darai akaona mkono wake u katika jaa, unapekua. Akasangaa, Ah! nimekuja na nani huku? Akatazama ya mini wa shemali haoni kitu. Akatazama mbele, aona giza, na akitazama nyuma aona vumbi. Marra pale watoto wakipita, ame-

well, he wept much, and those who were there wept much because of the grief of that gazelle. And the Sultan took the gazelle out, and they carried it away.

And those three men returned, and went to tell their mistress. And they said, "Your father has come, and the great gentry of the town came with him, and they have taken the gazelle, and are gone away." And they told the mistress, "Was it not a weeping which was in the well? All the people weeping as on the day when the Sultan's mother died."

And she said, "I, too, since the day the gazelle died, I have not yet eaten food, nor drunk water. I have not spoken, and I have not laughed."

Her father went and buried the gazelle, and made a very great public mourning for it, and there was great mourning for it throughout the city.

Now after the mourning was over, the woman was sleeping with her husband, and at night in her sleep, the woman dreamed that she was at her father's, and while she was dreaming it became morning, and the woman opened her eyes, and saw that she was in her father's town, and in the very house she had there.

And the man dreamed that he was there on the dust-heap, scratching. And, as he dreamed, the sun reached the time of eight o'clock, and that was the time of his going to scratch every day. And when Sultan Darai opened his eyes, he saw his hand was on the dust heap, scratching. And he stared. "Ah! who did I come here with?" And he looked on the right and on the left, and saw nothing, and he looked before and saw darkness, and he looked behind and saw dust. Immediately there were children going by—he had returned to his former

rudi hali yake kama kwanza, watoto wakamzomea, Huu! huu! Amekwenda wapi huyu? Atoka wapi huyu? Siye twalinena amekufa, kumbe mzima bado?

Na yule mwanamke akajikalia na mali yake kule, yeye na babaye, na nduguye, na jamaa yake, raha mustarehe.

Na yule babangu mimi, maskini, akawa kazi yake ileile, kama kwanza, ya kupekua chini, na hupata punje za mtama akitafuna.

Ikiwa njema, njema yetu wote, na ikiwa mbaya, ya mwenyewe mosi, aliofanya hadithi hii.

state—and the children groaned at him. "Hoo! Hoo! where has he been to? Where does he come from? Is it not him we said was dead? Is he alive still!"

And the woman lived for herself with her goods there, she, and her father, and her brothers, and her family, in rest and peace.

And that my father the poor man, it was his work just as at first, to scratch in the ground, and to get grains of *mtama* and chew them.

If this is good, it's goodness belongs to us all, and if it is bad, its badness belongs to that one alone who made this story.

KISA CHA KIHINDI.

AN INDIAN TALE.

KISA CHA KIHINDI.

Aliondokea Sultani wa Kihindi, akazaa mtoto mmoja, akimpenda sana. Hatta alipokufa, akaagiza mawaziri yake, ufalume mpeni mwanangu, naye mmpende sana, kana mimi. Akafa.

Wakaondoka matanga, akatawala mtoto. Na waziri ana mtoto wake, wakipendana sana wale vijana, wakatumia mali siku nyingi, wakatumia na ufalme.

Hatta siku moja, mtoto wa Sultani akamwambia mtoto wa waziri, na tusafiri, tukaangalie miji. Akamwambia, haya. Wakafanya marikabu, ikapakia vyakula, na fetha, na askari, wakasafiri.

Hatta baharini wakavunja, wakafa watu kathá wakatha. Mtoto wa waziri akaliwa na papa, na yule mtumwa wake mmoja akachukuliwa kwa maji. Akapona yeye mtoto wa Sultani, na mtumwa wake mmoja. Wakaangukia mji mgeni.

Walipofika mjini wakakaa mashamba. Yule mtoto wa Sultani akamwambia mtumwa wake ; enenda mjini, katafute vyakula, tuje tule.

Alipofika mjini kuna machezo, wamekusanyika watu wangi. Sultani wa mji ule amekufa, wanatafuta Sultani mgine ku'mweka. Hutupa ndimu itakayempiga marra tatu ndiye Sultani.

AN INDIAN TALE.

THERE was once an Indian sultan who had one son, and he loved him much. And when he was dying, he directed his vizirs, "Give the kingdom to my son, and love him much, even as myself;" and he died.

And they ended their mourning, and the lad governed. And the vizir had a son of his own, and those youths were very fond of one another, and they went on spending their property many days, and they spent the kingdom too.

Till one day the sultan's son said to the vizir's son, "Let us travel and see various towns." And he said: "Let us go." And they got ready a ship, and put in it provisions, and money, and soldiers, and set out on their journey.

While at sea they were wrecked, and many of the people died. The vizir's son was eaten by a shark, and one of his slaves carried away by the water. The sultan's son and one of his slaves were saved. And they fell in with a strange city.

When they reached the town, they stopped in the fields, and the sultan's son said to his slave: "Go into the town and look for food, and let us come and eat."

When he arrived in the town there were games going on, and many people were collected. The Sultan of the town had died, and they were looking for another Sultan to put in his place. They used to throw a lime, and whoever it struck three times he was the Sultan.

Ikatupwa marra ya kwanza. Ikampiga yule mtwana. Wakamtazama, wakanena, haifai, tupeni marra ya pili. Wakatupa. Ikampiga yeye yule mtwana. Wakamwondosha pale alipokuwa, waka'mweka mahali mbali. Wakatupa tena marra ya tatu. Ikampiga yeye yule. Wakanena, bassi, huyu ndiye Sultani wetu.

Wakamchukua wale mawaziri yule mtwana. Wakaenda naye mjini, kwa furaha, na machezo, na mizinga mingi ikapigwa. Wakamtawaza ufalme, akakaa kitako raha.

Mle mjini mna bedui, huchinja nyama akiuza ya mbuzi. Na watu huchinja, akitanganya pamoja, ndio kazi yake, na wale waliomo mjini hawana khabari ile.

Yule mtoto wa Sultani akaja mjini, akapita mlangoni kwa bedui. Akamkamata akamtia ndani, akamfunga mkataleni. Akaona watu wengi wamefungwa na mbuzi. Hatta assubui akatwaliwa mtu mmoja na mbuzi, wakachinjwa. Akatanganya nyama, akaenda akauza barazani. Kulla siku ndiyo kazi yake.

Yule mtoto wa Sultani amekonda kwa hamu, akamwita mtumwa wa yule bedui, akampa sarafu. Akampa, akamwambia, kaninunulie uzi na kitambaa. Akamnunulia, akamletea. Akashona kofia mzuri, akaandika mashairi ndani ya kofia. Akaandika,

Ajabtu rangadida na kitun hiraja Illahi
Eke kordenai, eke kordeshire,
Raja bondekana, gulam batashahi;
Ajabtu rangadida kitun hiraja Illahi.

Akampa yule bedui. Akafurahi sana. Akamwambia,

It was thrown the first time, and it struck that slave lad. And they looked at him and said, "It is of no use, throw a second time." And they threw, and it struck that slave lad. And they made him go away from where he was, and set him in a place at a distance. And they threw again the third time, and it struck him. And they said: "So then it is he who is to be our sultan."

And the vizirs took the slave lad, and went with him through the city, with rejoicing and games, and many cannons were fired. And they made him rule over the kingdom, and he remained in enjoyment.

There was in that city a Bedouin, who slaughtered animals and sold goats' flesh. And he used to slaughter people, and mix their flesh with his meat. This was his employment, and those who were in the town knew nothing of it.

The sultan's son came into the town and passed by the Bedouin's door, and he took hold of him, and put him inside, and fastened him in the stocks. And he saw many people bound along with the goats. Now in the morning, one person and a goat were taken and killed, and their flesh was mixed together, and he went and sold it on the seat at his door. And every day this was what he did.

The sultan's son was very thin through grief, and he called a slave of the Bedouin's and gave him a small coin. And he gave it to him and said, "Buy me some thread and a little bit of cloth." And he bought it, and brought it to him. And he stitched a beautiful cap, and wrote verses inside the cap, and he wrote—

> "Ajabtu rangadida na kitun hiraja Illahi
> Eke kordenai, eke kordeshire,
> Raja bondekana, gulam batashahi;
> Ajabtu rangadida, kitun hiraja Illahi."

And he gave it to the Bedouin, and he was very glad.

enenda kauze kofia hii kwa Sultani, ndipo utakapopata thamani. .Akaenda akauza.

Alipoiona yule Sultani, akajua kazi ile ya kofia ni ya bwana wake. Akasoma na yale mashairi, akayajua maana yake, na maana yake hii :

Ajabu ya Muungu,
Mmoja ametwaliwa na maji,
Mmoja ametwaliwa na papa,
Mngwana nimefungwa,
Mtumwa wangu amepata usultani,
Ajabu ya Muungu.

Akamwuliza yule bedui, umeipata wapi kofia hii? Akamwambia, mke wangu ndiye aliyeifanya. Akampa reale khamsini, akamwambia, mwambie mkewo anifanyie nyingine. Akaenda zake yule bedui.

Akatoa askari, akawaambia, mfuateni nyuma, mkimwona nyumba atakayoingia, mrudi, mje mniambie. Wakamfuata hatta kwake. Akaingia ndani. Wale asikari wakarudi. Wakaenda wakamjibu Sultani. Wakamwambia, tumeiona nyumba yake.

Wakatolewa askari mia, wakaenda kwake. Akawaambia, mkamateni mmfunge na watu wote waliopo kwake 'mwalete, kama mje nao. Wakaenda, wakamkamata, wakamfunga, wakaja naye, na watu wote waliomo nyumbani. Akaulizwa, wee ndiyo kazi yako, kukamata watu ukiwafunga nyumbani mwako, kupata kuwachinja, ukiwalisha watu? Asiweze kukana. Wakaulizwa wale, wakanena ndiyo kazi yake. Akafungwa gerezani.

Akamtwaa yule bwana wake, akawaamrisha watu wakamwoga, akampa nguo, akavaa. Akampa chakula, akala,

And he said to him: "Go and sell this cap at the sultan's house; it is there where you will get its price." And he went and sold it.

And when the sultan saw it, he knew that the work of that cap was his master's. And he read the verses, too, and knew their meaning, and their meaning was this:

"A Wonder from God,
One was taken by the water,
One was taken by the shark,
I, a free man, am bound,
My slave has got a kingdom,
A Wonder from God."

And he asked the Bedouin, "Where did you get this cap?" And he said, "It was my wife who made it." And he gave him fifty dollars, and said, "Tell your wife to make me another." And the Bedouin went his way.

And he chose out soldiers, and told them, "Follow after him, and when you see the house he goes into, return and come and tell me." And they followed him home. And he went inside. The soldiers returned and told the sultan, and said, "We have seen his house."

And a hundred soldiers were chosen out to go to his house. And he told them, "Seize him and bind him, and bring all the people that are in his house, that you may come with them."

And they went and seized him, and bound him, and came with him, and with all the people that were in his house. And he was asked, "Is this your employment, to seize people and bind them in your house, to kill them, and give them to people to eat?" And he could not deny it. And the people were asked, and they said, "This is what he does." And he was imprisoned in the fort.

And he took his master and ordered some people to give him a bath, and he gave him clothes, and he dressed.

akashiba. Akamwuliza habari yake. Akamwambia yote. Na mimi ni Sultani kwa hapa mjini, lakini kesho ntajiuzulu nikupe wewe, bwana wangu, sithubutu kuwa Sultani mbele yako. Akamwambia, vema.

Hatta assubui akakusanya watu wote mjini, wakaenda kwa Sultani. Na yule bwana wake akampamba sana, aka'mvika nguo zile za mfalme. Alipotoka wataajabu watu,—ginsi gani habari hii? Akawaambia, nimewaita kuwaambia, Usultani huu nmenipa kwa kweli ao kwa ubishi? Wakamwambia wale mawaziri, tumekupa kwa kweli. Akawauliza, nilipendalo mimi, na nyinyi mwalipenda? Wakamjibu, twalipenda.

Akawaambia, mimi napenda Sultani awe huyu bwana wangu. Wakamjibu, tumekubali. Wakamwuliza, huyu nani? Akawaambia, huyu bwana wangu halisi, ni Sultani huko kwao, wallakini hii amri ya Muungu.

Wakafurahi sana wale waliomo mjini, na yule bedui akaenda akatoswa, na mali yake yote wakapewa maskini. Wakakaa raha mustarehe hatta khatima.

And he gave him food, and he ate and was satisfied. And he asked what had happened to him, and he told him all. "And I am sultan here in the town, but to-morrow I will resign it and give it to you, my master. I dare not be sultan before you." And he said, "Very good."

In the morning he gathered all the people in the town, and they went to the sultan. And he adorned his master bravely, and clothed him with the royal robes. And when he came out, the people wondered—what sort of news is this? And he said, "I have called you to say, 'Have you given me this kingship in truth, or in jest?'" And the vizirs said, "We have given it you in truth." And he asked, "What pleases me, does it please you also?" And they answered, "It pleases us."

And he said, "It pleases me that this man should be our sultan." And they answered, "We consent." And they asked, "Who is this man?" And he said, "This is my rightful master and sultan there at home, but this is God's ordering."

And those that were in the town had great joy. And that Bedouin was drowned, and all his property was given to the poor. And they lived in peace and enjoyment till the end.

HEKAYA YA MOHAMMADI MTEPETEVU.

THE HISTORY OF MOHAMMED THE LANGUID.

HEKAYA YA MOHAMMADI MTEPETEVU.

Yalikuwa zamani za Kalifa, Amiri al Muhminina, Haruni Rashidi, alikaa kitako katika baraza yake, na mawaziri yake. Akamwona kitwana akiingia. Akamwambia, Bibi salaamu, sitti Zubede, baada ya salaam, amefanyiza taji ya kuvaa, amepungukiwa na johari moja, bassi mtazamie johari moja, ilio kubwa. Akatazama katika makasha yake, akatafuta, asipate ilio kubwa kama atakaye.

Akamwambia, niletee ile taji, niitazame. Akamletea taji, imefanywa kwa johari tupu. Akawaambia mawaziri yake, waliokaa naye. Akawaonyesha na taji, akawaambia nataka johari itakayofaa juu ya taji.

Ikawa kulla mtu kutoka kwenda nyumbani kwake kutafuta johari, atakayo kalifa, killa mtu akatafuta asipate. Walizo nazo ndogo, hazifai juu ya taji. Akaingia mjini kwa matajiri, kutafuta johari ilio kubwa, isipatikane.

Mtu mmoja akanena, akamwambia Kalifa, Johari itakayofaa, hapa katika inchi ya Baghdadi haipatikani :

THE HISTORY OF MOHAMMED THE LANGUID.

It was in the time of the Caliph, the Prince of the Faithful, Haroun al Rashid, he sat in his court with his vizirs. And he saw a young slave come in. And he said, "My mistress, the Lady Zubeydeh, sends her compliments, and after compliments, she has made a crown to be worn, and has fallen short one jewel; so look out for her one jewel, a large one." And he looked in his chests, and searched without finding one so large as she wanted.

And he said, "Bring me the crown, that I may look at it." And he brought him the crown, which was made of jewels only. And he told his vizirs who sat with him. And he showed them the crown, and told them, "I want a jewel fit for the top of the crown."

And so it was, each man went out and went to his house to seek for the jewel the caliph wanted, and each one searched without finding it. What they had were too small to serve for the top of the crown. And he went into the town to the merchants, to seek for a jewel large enough, without finding one.

A certain man spoke, and said to the caliph, "No jewel that will do is to be found here in the district of Bagdad. Perhaps in the district of Bussorah, there is a certain man,

labuda katika inchi ya Bássara kuna mtu mmoja kijana jina lake Mohammadi mtepetevu, huko itapatikana.

Kalifa akamwita waziri wake Masruri Sayafi. Akamwambia, twaa khati, usafiri wenende Bássara kwa liwali Mohammad Zabidi. Naye ndiye liwali wake, kalifa, alioko inchi ya Bássara.

Akapewa khati Masruri Sayafi, akafuatana na jeshi ilio nyingi, wakasafiri kwa njia barra, wakaenenda hatta il Bássara. Wakaingia katika inchi ya il Bássara, wakafikilia kwa liwali Mohammad Zabidi.

Akatoá khati akampa, akasoma. Alipokwisha soma, akamkaribisha nyumbani, akamfanyizia karamu ilio kubwa, wakaingia wakala chakula. Walipokwisha, akamwambia, Sina amri mimi ya kukaa kwako. Amri yangu niliopewa ya kukupa khati, ukiisha soma, twenende kwa Mohammad mtepetevu. Na sasa toka twenende. Wakatoka wakafuatana, wakaenda kwa Mohammad mtepetevu.

Waziri Masruri Sayafi akatoa khati itokayo kwa Harun Rashidi. Akapokea kwa mikono miwili, akafungua kwa adabu, akaisoma khati itokayo kwa kalifa.

Alipokwisha soma, akamwambia, Karibu nyumbani. Akamwambia, sina amri mimi ya kuingia nyumbani mwako, nimeambiwa nikupe khati, ukiisha soma tufanye safari, twenende. Kwani kalifa ameniambia, usikae, mpe khati uje zenu, mfuatane naye yule. Alipoambiwa vile akanena, sema'a wa ta'a, lakini tafáthali unywe kikombe cha kahawa. Akamwambia, sikuamriwa mimi kunywa kahawa kwako. Akamwambia, huna buddi kunywa kahawa

a youth named Mohammed the Languid, there it will be found."

The caliph called his vizir, Mesroor Sayafi. And he told him, "Take a letter, and journey and go to Bussorah, to the governor, Mohammed Zabidi." And this was the caliph's governor, who was in the district of Bussorah.

And Mesroor Sayafi had the letter given him, and was accompanied by a great host, and travelled by the way of the desert, and went to Bussorah. And they entered the district of Bussorah, and arrived at the house of the governor, Mohammed Zabidi.

And he took out the letter and gave him. And he read it. And when he had read it, he invited him into his house, and prepared a great feast for him, and they went in and ate food. And when they had done, he said to him, "My order that was given me was to give you the letter, and when you had read it, for us to go to Mohammed the Languid. And now set forth, and let us go." And they set out, and were attended, and went to Mohammed the Languid.

And the vizir, Mesroor Sayafi, took out the letter that came from Haroun al Rashid. And he received it with both his hands, and opened it reverentially, and read the letter which came from the caliph.

And when he had read it, he said, "Come into my house." And he said, "I have no business to go into your house. I was told to give you the letter, and that when you had read it we should make our journey and go; for the caliph told me, 'Do not stay, give him the letter and come on your way, and let him come with you.'" And when he had heard that, he said, "I hear and obey; but I pray you drink a cup of coffee." And he said, "I was not ordered to drink coffee with you." And he said, "You must drink my coffee." And he besought him, and he consented

yangu. Akamnasihi, akakubali kwa nguvu, akaingia ndani ya nyumba, akapanda darini katika sébule yake. Akamkaribisha, akaingia ndani, akakaa kitako.

Alipokaa kitako akaletewa mfuko wa dinari khamsi mia. Akamwambia, tafáthali uingie katika hamami, kwani siku nyingi umetaabika kwa safari mwendo wa barra, huna buddi na kuchoka. Bassi tafáthali uingie katika hamami.

Bassi akaondoka akaingia katika hamami, na maji yake, yalio katika hamami, marashi mawáridi, ndio maji yake yaliomo. Akaingia akaoga. Wakaja na vitwana matowashi, wakaja, wakamsugua kwa vitambaa vya hariri. Alipokwisha, akatoka, akapewa nguo za kukaukia maji, na killa nguo ni nguo hariri na zari. Akakaukia maji. Alipozivua, akaletewa baksha ya nguo nyingine, nguo zayidi ya zile za kukaukia maji. Akavaa, na zile zikakunjwa, zikawekwa na ule mfuko aliopewa kwanza. Akaenda zake sebuleni akakaa kitako.

Alipokaa, akainua macho akatezama sebule, pambo lake, na matandiko yake yaliotandikwa chini. Akaona ajabu kuu, akawaza moyoni mwake, hatta chumba cha kalifa hakikupambwa kama hivi. Akaletewa maji, akanawa, yeye Masruri Sayafi, na liwali, Mohammad Zabidi, na waliopo sebuleni wote. Walipokwisha nawa wakaona vitwana wakaingia na vyakula, wakaja wakaandika, wakala. Walipokwisha kula, akawaza, vyakula vile ni vyakula ambavyo havimo katika ulimwengu.

Akapewa chumba cha kulala. Akaingia chumbani mwake, alichofanyiziwa kulala, wakaja vijakazi, wamevaa

perforce, and went within his house, and mounted up-stairs to his reception room. And he invited him in, and he entered within, and sat down.

And when he had sat down, there was brought to him a purse of five hundred deenars. And he said, "I beg of you enter the bath, for you have been harassed many days in the journey coming by the desert, and you must be tired; so, I beg of you, enter the bath."

Well, he arose and entered the bath, and the water which was in the bath was scented with roses, that was the kind of water that was in it. And he entered and bathed. And eunuch slaves came, and rubbed him with silken towels. And when he had finished, he came out and he was given clothes to dry off the water, and each garment was of silk and gold thread. And he dried off the water. And when he took them off, he was brought a packet of other clothes, clothes better than those for drying off the water, and he put them on. And the others were folded up and put with the purse which had been before given to him. And he went into the reception room and sat down.

And when he had sat down, he lifted up his eyes and looked at the reception room, its furniture, and what was spread on its floor. And he found it very marvellous, and thought in his heart, "Even the caliph's chamber is not furnished in this way." And water was brought and he washed, he, Mesroor Sayafi, and the governor, Mohammed Zabidi, and all that were there in the reception room. And when they had washed, they saw young slaves enter with food, and they came and laid it out, and they ate. And when they had eaten, he thought, "These viands are such as are not in the universe."

And he was given a sleeping chamber. And he entered his chamber which was prepared for his sleeping, and

lebasi njema njema, killa mmoja na kinanda, wakaingia wakapiga kinanda, wakaimba, ili kumtumbuiza, na wangine kucheza, na kutoa mashairi ya kumsifu. Akapata usingizi akalala usingizi wa mchana.

Alipoamka watu wamekaa tayari mlangoni, kumngoja kwenda naye katika hamami. Akaenda katika hamami, akavua nguo, zikakunjwa zikawekwa pamoja na zile za kwanza. Akaingia katika hamami, na hali ile ile ya kwanza na ziyada. Bassi alipotoka katika hamami, akapewa nguo za kukaukia maji. Alipokwisha kukaukia maji, akavua na nguo hizi za hariri na zari. Akaletewa nguo nyingine ya kutokea sebuleni, na killa nguo methmini. Akavaa, akatokea nje.

Akitoka, chakula tayari, wakaingia, wakala chakula. Wakaisha wakajizumgumza hatta usiku ukaingia, akatandikiwa chumba kingine. Akaenda kulala. Akitezama chumba chile, pambo lake liliomo, na samani zake, chapita chumba alicholala mchana. Akalala hatta assubui.

Akaamka, wakaja watu wakamtwaa, wakaenda naye katika hamami. Akitoka akapewa nguo nyingine za kukaukia maji, akaisha akaletewa nguo nyingine, akavaa. Na zile alizovaa kwanza zikakunjwa, zikawekwa, na killa anapoletewa nguo, huletewa na mfuko wa dinari khamsi mia.

Akatoka nje akaenda akala chakula. Walipokwisha kula, akamwambia Mohammad mtepetevu, Mimi sina ithini ya kukaa siku mbili, na leo siku ya pili hii, bassi fanya safari twende zetu.

there came girls wearing exquisite dresses, each one with a musical instrument; and they entered and played their instruments and sang, that they might lull him, and others danced, and made verses in his praise. And he fell asleep, and slept the midday sleep.

And when he awoke, people were sitting ready at the door waiting for him, to go with him to the bath. And he went to the bath and put off his clothes, and they were folded up and put with the former ones, and he went into the bath, and its condition was just as before, and better. Then when he went out from the bath he was given clothes to dry off the water. And when he had dried off the water, he put off those clothes of silk and gold thread. And other clothes were brought him, to go out into the reception room in, and all the clothes were of price. And he put them on and went out.

And when he went out, food was ready, and they went in and ate food. Afterwards they conversed together till night came on, and another chamber was prepared for him. And he went to lie down. And he looked at that chamber, and the furniture that was in it, and its utensils, and it surpassed the chamber in which he lay down at noon And he slept until the morning.

And he awoke, and people came and took him, and went with him to the bath. And when he came out, he was given other clothes to dry off the water, and afterwards other clothes were brought him, and he put them on. And those he had worn before were folded up, and put away, and every time clothes were brought him, a purse of five hundred deenars was also brought to him.

And he went out, and went and ate food. And when they had eaten, he said to Mohammed the Languid, "I have no directions to stay two days, and to-day is the second; so make your journey and let us go."

Akamwambia, ningoje siku ya leo ishi kwani nataka bághala wa kupakia zawadi zangu nitakazo kumpelekea kalifa. Akamwambia, nimekupa ruksa ya leo. Akafanya shughuli zake, mchana kutwa. Siku ile ikawa kustarehe hatta jua likachwa. Akaingia katika hamami waziri yule Masruri Sayafi. Alipotoka akapelekewa kama zile za kwanza akavaa. Na killa nguo anazovua hukunjwa zikatiwa ndani ya kasha na mfuko wa dinari khamsi mia. Na nguo hizo na fetha hizo zake mwenyewe Masruri Sayafi.

Wakakaa hatta assubui wakafanya safari yao. Wakaletwa bághala ároba mia, mabághala hao kupakia haja zake Mohammadi mtepetevu. Wakapakia, akaamrisha kutandikiwa bághala wake wawili, kwa seruji ya thahabu, na lijamu zake za thahabu, na vigwe vyake vya hariri. Mmoja akapanda yule mwenyewe Mohammadi mtepetevu, na mmoja akapanda yule waziri Masruri Sayafi. Na liwali Mohammadi Zabidi, wakaingia katika safari, kusafiri kwenenda kwa Kalifa, inchi ya Baghdadi. Wakasafiri jeshi kuu. Wakaenda njiani.

Jua likichwa wakafanya khema zao, wakalala. Na khema ya Mohammadi mtepetevu, khema yake hariri, na miti yake ya uudi, wakalala, yeye na waziri Masruri Sayafi.

Assubui wakaamka wakatoa vyakula vyao na vinywa vyao, wakala wakinywa. Wakaisha wakatandikwa nyama zao, wakapanda. Ikawa hali hiyo, jua likichwa wakalala, na usiku ukicha wakaenenda. Na katika safari mle, yule waziri Masruri Sayafi akawaza ndani ya moyo wake, akanena, Mimi nitakapofika kwa Kalifa nitamwambia, amuulize sababu yake ya kupatia mali mengi hivi. Nami namfahamu babaye, alikuwa muumishi katika hamami.

And he said, "Wait for me till after to-day, for I want mules to carry my presents which I wish to take to the caliph." And he said, "I give you leave for to-day." And he was transacting his business all that day. And that day the vizir Mesroor Sayafi had only to rest until sunset. And he entered the bath. And when he came out, there was brought to him as before, and he put them on. And all the clothes he took off were folded up and put into a chest, with a purse of five hundred deenars. And these clothes and that money were for Mesroor Sayafi himself.

And they waited till the morning, and made their journey. And four hundred mules were brought, and these mules were to carry Mohammed the Languid's things. And they loaded them. And he ordered his two mules to be got ready, with saddles of gold, and bits of gold, and reins of silk. One Mohammed the Languid mounted himself, and one the vizir, Mesroor Sayafi mounted. And the governor, Mohammed Zabidi, and they went on their journey, journeying to go to the caliph, in the land of Bagdad. And they set out a great host. And they went along the road.

And when the sun set they got ready their tents and slept. And the tent of Mohammed the Languid, his tent was of silk, and its poles of aloes wood; and they slept, he and the vizir, Mesroor Sayafi.

In the morning they awoke, and they brought out their food and their drink, and they ate and drank. After that, their beasts were saddled and they mounted. And so it was, when the sun set they slept, and when the night was over they went on. And in the course of that journey, the vizir Mesroor Sayafi pondered in his heart, and said, "When I reach the caliph, I will speak to him, to ask this man how he got himself these great riches. I remember his father, he was a cupper at a public bath."

Wakaenda wakafika kwa Khalifa, wakatoa salamu mbele yake Khalifa. Naye Khalifa amekaa, na mawaziri wake pale. Akamkaribisha. Akaanguka chini ya miguu yake Khalifa yule mtepetevu. Akamwambia, nataka msamaha kwako, nna maneno nataka kwambia. Akamwambia, sema. Bassi akainua uso wake, akatazama juu. Akatikiza midomo yake, zikapasuka juu ya nyumba, yakatoka kama majumba, na bustani, na miti ndani ya bustani, na miti ile majani yake ya lulu, na matunda yake ya marijani.

Khalifa akastaajabu mno. Akamwuliza, Mali haya umepata wapi wee? Nawe hatukufahamu ela Mohammadi mtepetevu, na baba yako alikuwa muumishi katika hamami. Bassi ilikuwaje hatta ukapata mambo haya weye? Akamjibu, akamwambia, ukiniamuru ntakupa hadithi yangu. Na haya pia sikukuletea kwa kuogopa, lakini nimetazama haya hayafai ela kwako weye mfalme. Bassi kama wataka nikupe hadithi yangu, ntakwambia. Mfalme akampa amri, akamwambia, lete hadithi yako.

Akamwambia, zamani za kwanza nilipokuwa mdogo, na baba yangu alipokufa, nilikuwa mvivu sana, hatta chakula akinilisha mama yangu. Na nijapolala, siwezi kugeuka ubavu wa pili, sharti aje mama anigeuze. Ikawa mama akienda kuomba, akipata kitu akinilisha. Nikakaa hali hiyo miaka khamstashara katika uvivu.

Hatta siku moja akaenda mama, akaenda akaomba, akapata dirhamu tano, akinijia kule nyumbani kwangu nilipolala, akanambia, leo nimekwenda omba, nimepata hizi dirhamu tano, bassi, twaa hizi dirhamu tano umpelekee Sheikh Abalmathfar. Naye Sheikh anasafiri,

And they went till they reached the caliph, and made their salutations before the caliph. And the caliph was sitting there with his vizirs. And he welcomed him. And the Languid one fell down at the feet of the caliph, and said to him, "I ask pardon of you, I have a matter I wish to tell you." And he said, "Say on." Then he lifted his face, and looked upward. And he moved his lips, and the top of the house opened, and there came out, as it were, palaces, and gardens, and trees in the gardens, and the leaves of those trees were pearls, and their fruit coral.

And the caliph was excessively astonished. And he asked him, "Where did you get this wealth? And we only remember you as Mohammed the Languid, and your father was a cupper at the baths. How then did it happen that you got into such circumstances?" And he answered and said, "If you so order me, I will give you my story; and all these I have not brought you through fear, but I looked upon these as suitable only for you, the king. If then you wish me to give you my story, I will tell it you." And the king gave him the order, and said, "Bring your story."

And he said, "At first when I was young, and when my father died, I was very lazy, so that my mother even fed me. And even when I lay down, I could not turn on the other side, my mother must come and turn me over. And so it was, my mother used to go and beg, and when she got anything she gave me food. And I remained in this state fifteen years in idleness.

Till one day my mother went and begged, and got five dirhems, and she came to me there in the house where I was lying, and told me, 'To-day I have gone begging, and have got these five dirhems; so take these five dirhems and carry them to Sheikh Abalmathfár; the

anakwenda katika inchi ya Sini. Bassi twaa dirhamu tano hizi umpelekee, labuda huko aendako, atakununulia bithaa, uje upate fayida hapa, kwani Sheikh ni mtu mmoja mtaowa, apenda maskini, bassi ondoka ukampelekee hizi dirhamu tano. Nikamjibu, mamangu, kwenda siwezi, wala usiniambie tena maneno haya. Akaniambia, kana hutaki kwenda, bassi nami nitakutupa, sikupi chakula, wala sikupi maji. Wala ukilala juani, sikuondoi, nitakuacha kufa njaa yako. Akaniapia na kiapo. Nikaona tena ntakufa mimi.

Nikamwambia kama huna buddi, nisogezee vyatu vyangu. Akanisogezea, nikamwambia, nivike miguuni, akanivika. Nikamwambia, nipe na kanzu yangu, akaniletea. Nikamwambia, nivike. Akanipa na nguo ya kujitanda. Nikamwambia nipe na gongo langu mkongojo, nipate kujigongojea. Akanisogezea. Nikamwambia, niondoe bassi, nisimame, akaniondoa. Nikamwambia, kaa kwa nyuma ukanisukuma, nipate kwenenda. Bassi ikawa hali hiyo, akinisukuma, hiinua mguu moja, hatta tukafika pwani. Tukamtafuta Sheikh Abalmathfár. Yu katika kupakia.

Aliponiona akastaajabu, akaniambia, Vilikuwaje leo, hatta ukafika pwani huku? Nikampa dirhamu zangu tano zile, nikamwambia, amana yangu hii, nichukulie huko wendako, uninunulie bithaa, ndilo jambo nililokujia pwani. Akazipokea Sheikh Abalmathfár.

sheikh is going on a voyage to the land of China. So take these five dirhems and carry them to him; perhaps where he is going he will buy you some merchandize, so that you may get profit here, for the sheikh is one of the devout men, he loves the poor; so get up and take him these five dirhems.' And I answered her, 'I cannot go, my mother, and don't talk to me any more about it.' And she said, 'If you don't choose to go, I will just cast you off, I will not give you food, and I will not give you water, nor if you are lying in the sun will I take you out of it; I will leave you to die in your hunger.' And she swore it to me by an oath. And I felt that I should die.

"And I said, 'If you must, then put my sandals ready for me.' And she put my sandals by me. And I said, 'Put them on my feet,' and she put them on. And I said, 'Give me my *kanzu*.' And she brought it me. And I said, 'Put it on me.' And she gave me a cloth to throw over my shoulder. And I said, 'Give me my staff to lean upon, that I may prop myself with it.' And she put it ready for me. And I said to her, 'Take me up then, that I may stand,' and she took me up. And I said, 'Keep behind and push me, that I may get forward.' And so things were, she pushing me and I lifting one foot at a time, till we reached the shore. And we looked for the Sheikh Abalmathfár. He was putting his goods on board.

"When he saw me, he was astonished, and said, 'What has happened to-day, that you have got to the shore here?' And I gave him my five dirhems, and I said, 'This is my deposit, take them for me where you are going, and buy me some merchandize; this is the business which I came to the shore for.' And the Sheikh Abalmathfár received them.

Nami nikajirudia nyumbani kwangu, ikawa hali yangu ile ile, kulala na kulishwa, na kunyweshwa maji.

Sheikh akasafiri yule, akaenda zake katika inchi ya Sini. Wakafanya biashara zao hatta wakaisha. Wakasafiri, wakaenda mwendo wa siku mbili, dirhamu zangu zile akazisahao, asininunulie kitu. Akazikumbuka baada ya siku mbili. Akawaambia matajiri wenziwe, kama hatuna buddi na kurudi, amana ya Mohammadi mtepetevu nimeisahao. Wakamjibu matajiri wenziwe, wakamwambia, utarudi kwa sababu ya dirhamu tano, naswi tumepakia mali mengi ndani ya merikebu? Akawaambia kana hamtaki kurudi mkamfanyizie killa mtu kitu maalum. Wakakubali wale matajiri.

Bassi wakaja safiria wakaenda hatta wakawasili katika kisiwa. Na kisiwa kile kimekwitwa, kisiwa cha Sunudi, ndio jina lake. Wakashuka pale, ili kwenda kupumzika kwa taabu ya bahari ile. Wakatembea mjini mle.

Yule Sheikh niliyempa amana yangu, akapita mahali dukani, akaona kima wamefungwa, pana na mmoja mdogo wao amenyonyoka manyoya pia, na wale wenziwe humpiga. Bassi Sheikh alipomwona, akamwonea huruma, akamtaka kwa mwenyewe, akamnunulia kwa dirhamu zangu tano. Naye Sheikh nia yake kuniletea kuchezea, kwani amenijua ni mtu sina kazi.

Wakasafiri wakaja zao hatta kisiwa cha pili. Kisiwa kile kinakwitwa kisiwa cha Sodani, kwani wenyewe na watu wenzi wao hula nyama za waana Adamu. Walipoona merikebu imefika pale, wakaipandia wakaenda wakawafunga watu waliomo pia wote, wangine wakachinja, wakala

"And I got myself back to my house, and my condition was just the same, lying down and being fed, and having water given to me to drink.

"And the Sheikh set out, and went his way to the land of China. And they did their trading, and then set out, and went two days' journey. And he forgot my dirhems and had bought me nothing. And he remembered them after two days. And he told the merchants his companions, 'We must go back, I have forgotten the trust of Mohammed the Languid.' And the merchants his companions answered and said to him, 'Will you go back for the sake of five dirhems, when we have put so many goods on board the ship?' And he said, 'If you will not go back, let each one of you make up for him something certain.' And the merchants consented.

"So they came on their journey and proceeded till they reached an island. And that island was called the island of Sunudi, that was its name. And they landed there, in order to go and rest from the troubles of the sea, and they walked about in the town.

"The Sheikh to whom I had given my deposit passed where there were shops, and saw monkeys tied up, and there was one little one which had all its hair pulled off, and its companions beat it. So when the sheikh saw it, he felt compassion for it, and asked for it from the owner, and bought it with my five dirhems. And the sheikh's idea was to bring it to me to play with, for he knew that I was a man without employment.

"And they set out and came on their way to a second island. And that island was called the island of Sodani, for the inhabitants and their companions eat the flesh of men. And when they saw the ship arrive, they went on board and bound the people who were in it, and some they slaughtered, and ate their flesh. And the Sheikh

nyama zao. Akasalia Sheikh Abalmathfár na jamaa zake watu wawili, na nuss ya baharia. Wakafungwa, ili kuchinjwa assubui.

Hatta ilipofika usiku akaondoka yule kima, akafungua yeye kwanza, akaisha akafungua Sheikh Abalmathfár, akaisha akafungua na wale jamaa waliosalia, hatta akawaisha pia yote. Sheikh alipoona wamefunguliwa, wakakimbia wakaenda zao merikebuni kwao wakaiona bado mzima, haijavunjika, wakatweka, wakakimbia. Wakaenda katika bahari kule katika kuja zao.

Na watu katika merikebu mle huzamia lulu. Alipoona kima yule watu wanazimia lulu, naye akajitosa pamoja nao. Sheikh akasema, nimekwisha potea kwa bakhti ya yule maskini ya Muungu. Hatta zamani waliporejea watu, naye akarejea nao. Amechukua na lulu, na lulu zake njema kuliko za watu. Akamtupia bwana wake miguuni pake.

Bassi akawaambia jamaa wale, kama sisi hatungepona ela kwa sababu ya kima huyu, bassi killa mtu na atoe dinari thenashara mia, tumpelekee bwana wake, killa mtu dia ya roho yake. Wakatoa, akazikusanya Sheikh Abalmathfár, akatanganya na lulu zile alizopata kima. Na fayida ya dirhamu tano zangu akatia ndani ya makasha akafunga, akaandika alama ya Mohammadi mtepetevu.

Bassi wakasafiri hatta wakafika inchi ya Bássara, wakapiga mizinga, wakashuka.

Mama yangu akasikia kama Sheikh Abalmathfár amekuja, akaja akaniambia, toka wenende ukamtazame Sheikh Abalmathfár, ukampe mkono wa salama. Nikamwambia, siwezi kwenda, njoo niondoe. Akaniondoa, aka-

Abalmathfár was left, and two men of his kinsmen, and half the crew. And they were bound, to be killed in the morning.

"But when night was come, the monkey arose and unbound itself first, and then unbound the Sheikh Abalmathfár, and then unbound his kinsmen who were left, until it had unbound them all. When the Sheikh saw that they were unbound, they fled and went away to their ship, and they found it still sound, it was not yet broken up, and they hoisted their sail and fled. And they went over the sea on their journey home.

"And the people who were in the ship used to dive for pearls. And when the monkey saw the people diving for pearls, it plunged in with them. And the Sheikh said, 'I have lost all the luck of that poor man.' But when the people returned, it too returned with them. And it had brought pearls; and its pearls were better than other people's. And it threw them down at the feet of its master.

"Then he said to the company, 'Since we should not have escaped, had it not been for this monkey, let each one then give twelve hundred deenars, and let us take them to its master as each man's ransom for his life.' And they gave them, and Sheikh Abalmathfár collected them, and put with them the pearls that the monkey had got. And the profits of my five dirhems be put in chests and locked them, and wrote on them the mark of Mohammed the Languid.

"So they journeyed until they reached the country of Bussorah, and they fired their cannons and landed.

"My mother heard that Sheikh Abalmathfár was come, and she came and told me, 'Go out and go and see Sheikh Abalmathfár, and give him the hand of safety.' And I told her, "I cannot go, come and take me up.' And she

nivika viatu vyangu na nguo zangu. Bassi nikamwambia, nipe fimbo yangu, akanipa fimbo yangu. Nikamwambia, kaa nyuma ukanisukume. Akakaa nyuma akanisukuma, nikainua mguu moja, akanisukuma, nikainua mguu moja, hatta tukafika.

Nikaonana naye nikampa mkono. Akaniuliza hali, akaisha akaniambia, amana yako itakuwasilia nyumbani. Tulipokwisha onana, tukatoka, na mama yangu akanisukuma, hatta nikafika nyumbani kwetu. Nikafika, nikarejea mahali pangu, nikalala.

Kitambo kidogo nikaona mtu akaingia, akaja akinipa kima. Yule akaniambia, Salaam Sheikh Abalmathfár. Nikapokea kima yule, nikamwacha, akatokea yule mtu alioleta kima.

Nikamwita mama yangu, akaja, nikamwonyesha, nikamwambia, kitu kikubwa alichonileta Sheikh Abalmathfár, hapa petu kima wanakuzwa kumi kwa dirhamu, na dirhamu tano amenileta kima moja.

Sijadiriki kwisha kusema maneno haya na mama yangu, nikamsikia mtu, akibisha—Hodi! Nikamwambia—karibu. Akaingia na funguo, akanipa funguo zile. Naona na mahamali nyuma yake, wakaingia wanachukua makasha makubwa mno ajabu. Akaniambia, hizi funguo za makasha haya. Nikamwuliza, makasha haya ya nini kuniletea mimi? Akaniambia, hii ndio amana yako uliompa kwenda kukununulia bithaa.

Nikamwambia, hana haja Sheikh Abalmathfár ya kunithihaki, mimi maskini ya Muungu. Mimi kijana mbele zake, na yeye mtu mzima mbele yangu. Hana haja

took me up, and put on my shoes, and my clothes. Then I told her, 'Give me my stick,' and she gave me my stick. And I said to her, 'Keep behind and push me.' And she kept behind and pushed me, and I lifted up one foot, and she pushed me, and I lifted one foot till we arrived.

"And I met with him and gave him my hand, and he asked after my state. And then he told me, 'Your deposit will come to you in the house.' And when we had met, we set out again, and my mother pushed me until we arrived at our house. And I reached it and got back to my place and lay down.

"In a little while I saw a man come in, and he came and gave me a monkey. And he said, 'With the Sheikh Abalmathfár's compliments.' And I took the monkey and let him go, and the man who had brought the monkey went out.

"And I called my mother and showed it to her, and said, 'The Sheikh Abalmathfár has brought me something great; here at home ten monkeys are sold for a dirhem, and he for five dirhems has brought me one.'

"I had not yet had time to finish saying these words to my mother, when I heard a man at the door calling Hodi! And I said, 'Come in.' And he came in with some keys, and gave me the keys, and I saw porters behind him, and they came in and brought some wonderfully big chests. And he said to me, 'Those are the keys of these chests.' And I asked him, 'Why are these chests brought to me?' And he said, 'These are your deposit which you gave to him, to go and buy you merchandize.'

"And I said, 'The Sheikh Abalmathfár had no call to make game of me, who am a poor man. I am a youth before him, and he is a full-grown man before me. He has no call then to make game of me. What was it that I

ya kunithihaki. Ni kitu gani nilichompa hatta kuniletea makasha haya? Mimi nalimpa dirhamu tano, na thamani ya dirhamu tano ni huyu kima alioniletea. Bassi, hana haja ya kunifanya thihaka, mimi maskini ya Muungu.

Na yule aliopeleka amana ile, makasha, akaniambia, hakuthihaki, walaye, si mtu wa kukufanyizia thihaka. Na yee mwenyewe atakuja sasa hivi.

Tusijaisha kusema maneno yale, marra nasikia—hodi! Nikimtazama, ni Sheikh Abalmathfár nikaondoka mwenyewe nikakaa kitako, nikamkaribisha.

Akakaa kitako akanieleza khabari yake, toka mwanzo hatta mwisho iliowapata tangu kusafiri kwao. Akaniambia, na haya makasha ndiyo fayida yako, na viliomo ndani; na huyu kima, ndio ras il mali yako. Akanitaka rathi sana, akaniambia, mimi si mtu wa kukufanyizia thihaka wewe. Tukaagana, akatoka akaenda zake.

Tukafungua kasha, tukatazama tukaona mali mengi. Mama yangu akaniambia, walikuwa mvivu, hukuona kitu na sasa Mwenyi ezi Muungu amekupa kheri. Bassi ondoka ukatafute nyumba ilio njema, ukae. Bassi nikaondoka nikaenda nikatafuta nyumba, nikanunua nyumba ilio njema, nikanunua na pambo la nyumba, nikanunua na watumwa wa nyumba, vijakazi, na wazalia, na Habashi, nikatia katika nyumba yangu. Na killa kilichoihtajia nyumba, nikanunua nikatia. Nikanunua na bithaa, nikafanya duka.

Na mimi mwenyewe hukaa dukani, na nyani wangu hukaa nami pamoja. Hatta assubui nyani akaondoka, akaenda, harudi illa jioni, na anapokuja huchukua mfuko

gave him that he should send me these chests? I gave him five dirhems, and the price of the five dirhems is this monkey, which he has brought me. He has no call then to make a jest of me, a poor man.'

"And he who brought the deposit, the chests, said to me, 'He is not making in game of you, by Allah, he is not a man to make a jest of you, and he will come himself directly.'

"We had not yet finished talking in this way, when at once I heard, Hodi! And I saw it was the Sheikh Abalmathfár, and I arose of myself and sat up and welcomed him.

"And he sat down, and explained to me his news, from beginning to the end, what had occurred to them from their setting out. And he told me, 'These chests are your profit, and what is in them; and this monkey is the chief of your possessions.' And he begged my forgiveness heartily, and said, 'I am not the man to make a jest of you,' and we took leave of one another, and he went out and went away.

"And we opened a chest and looked, and saw great wealth. And my mother said to me, 'You were idle, you saw nothing; and now Almighty God has given you good luck. Get up then and look for a house that is good, and live in it.' So I got up and went and looked for a house, and bought a good house, and bought furniture for the house, and bought slaves for the house, girls, homeborn slaves and Abyssinians. And I put them in my house, and everything that was wanted for the house, I bought and put into it. And I bought merchandize and set up a shop.

"And I sat myself in the shop, and my ape sat with me. But in the morning the ape got up and went away, and did not return until the evening; and when it came it

katika kinwa chake, akaja hatta nilipo, akaniwekea mbele yangu, nikaushika mfuko ule nikaufungua, nikatazama ndani mna thahabu, nikazimimina thahabu ile mashkhas, nikahasibu khamsi mia, nikazitoa nikaziweka, nikakaa hatta subui. Zamani nilipokula akaja hula sote, nikakaa hali hiyo, hutoka assubui, hukarudi akatoa mfuko mashkhas. Hatta siku nyingi zikapita.

Hatta siku hiyo usiku, nimelala katika órafa yangu, yule nyani akanijilia, akampa salamu, nikamwitikia. Lakini moyo wangu nimefazaika, nikafanya khofu sana, kwa sababu kuona nyani kusema. Akaniambia, Mohammadi, usifanye khofu, mimi, Mwenyi ezi Muungu amenijalia kuwa nyani, lakini si nyani mimi, mimi ni Jini il Maradi. Mwenyi ezi Muungu amenijalia kuwa iftahi yako, kukutoa katika umaskini, nawe usifanye khofu. Nna maneno nataka kukwambia. Wewe walikuwa mtu mmoja fukara, huna mbele huna nyuma. Mwenyi ezi Muungu amefanya mimi kunigeuza kuwa nyani kwa ndio sababu yako, ya kupatia mali. Na sasa ulionayo hayajawa mali, kwani huna mke. Bassi nimekupatia manamke, nataka nikuoze, na ukipata mke huyu, utastarehe nafsi yako, na mali utapata zayidi.

Nikamwuliza, ni yupi mke huyo? Akaniambia, kesho assubui fanya uzuri, uvae nguo borabora, na bághala yako utandike matandiko ya thahabu, ufuatane na vitwana walio wema miongoni mwa watumwa wako, uenende hatta soko il aláf. Wenende hatta baraza ya fullani, utamwona Sherifu amevaa nguo za kitaowa. Bassi mkaribia huyu, mpe salamu, mweleza khabari yako ya kutaka mke, ya

brought a bag in its mouth, and it came where I was, and put it before me, and I took hold of the bag and opened it, and saw that it had gold inside; and I poured out the gold, and counted five hundred pieces, and I laid them out and put them away, and waited until the morning. And when I ate, it came and we used to eat together, and I remained in this state: it going out in the morning and coming back and producing a bag. And many days passed.

"Till one day at night, I was lying down in my chamber, the ape came to me and gave me a salutation, and I answered it. But my heart was troubled, and I was much afraid, because of finding an ape speak. And it said to me, 'Mohammed, be not afraid, as for me, Almighty God has ordered for me to be an ape, but I am not an ape, I am a Jin of the the Marids. Almighty God has ordered for me to be a bringer of good fortune to you, to take you out of poverty, and on your part have no fear. I have a matter I wish to tell you. You used to be one of the poorest, with nothing before and nothing behind. Almighty God made me turn into an ape for your sake, to be the cause of your getting wealth. And now the wealth you have is not completed, for you have no wife. I have got you a wife then, I want to marry you, and if you get this wife you will yourself be at rest, and you will get an increase of wealth.'

"And I asked, 'Who is this wife?' And he said, 'To-morrow in the morning adorn yourself, and put on your best clothes, and let your mule be harnessed with its golden harness, and take with you slave lads of the best from among your slaves, and go to the grass market. Go on as far as the seat of such a one, you will see the Shereef wearing the garments of a devotee. Go up to him and salute him, and explain to him your news of

kuja kuposa binti yake. Atakwambia, huna ásili wala fásili. Mwambia, ásili ni dinari elfu, na fásili dinari elfu. Bassi ukamwambie na kulla utakalo, na ukiisha mpa ásili na fásili, atakubali, lakini atakuihtajia mali mengi. Atakachotaka cho chote mpe, wala usione choyo, na ukiisha oa, mali yako hayo utakayoyatoa utajilipa na zayidi. Tukaagana nikalala.

Hatta kulipokucha nikafanya kama alioniambia. Nikafanya uzuri mimi, na watumwa wangu, na bághala yangu, nikapanda, nikaenenda hatta katika soko ile, nikaenda nikamwona Sherifu, nikampa salaam, akaniitikia. Nikamwambia, jongelea, nikamweleza khabari yangu, akanijibu maneno kama yale aliyonena nyani. Akanambia, huna ásili wala huna fásili. Nikampa dinari elfain, elfu za ásili, na elfu za fásili. Akakubali, akanipa shuruti zake.

Akaniambia, dinari elfu mahari, na dinari elfu nguo, na dinari elfu kilemba changu. Nikampa dinari khamsi elafu, nikatoa na dinari elfu, nikawapa waliohuthuria, nikaoa. Nilipokwisha oa nikaenda nikamwambia nyani kama nimekwisha kuoa.

Akaniambia ulimwengu wako utakufanikia, bassi katake saa ya kuingilia nyumbani, nina khabari nataka kuja kukupa. Nikaenda nikataka saa ya kuingilia nyumbani, nikaisha nikamwambia, nimepata.

Bassi akaniambia, usiku utakayoingia nyumbani ukipita mlango wa kwanza, tezama katika behewa, utaona mlango upande wa shoto, pana na pete katika mlango ule, katika

wanting a wife, of coming to ask in marriage his daughter. He will say to you, 'You have neither root nor branches.' Tell him, 'My root is a thousand deenars, and my branches are a thousand deenars.' Then tell him all you want, and then give him root and branches, and he will consent, but he will want from you much wealth. What he asks of you, whatever it may be, give him, don't be stingy, and when the marriage is completed you will repay yourself all the wealth you have laid out and more. And we bid each other good-night, and I slept.

"And when it was light I did as he had told me. And I adorned myself, and my slaves, and my mule, and mounted and went to the market and saw the Shereef and saluted him, and he replied to me. And I said to him, 'Attend,' and I explained to him my news, and he answered me in the words the ape had said. And he said to me, 'You have neither root nor branches.' And I gave him two thousand deenars, a thousand for the root and a thousand for the branches. And he consented, and gave me his contract.

"And he said to me, 'A thousand deenars is the dowry, and a thousand deenars the clothes, and a thousand deenars my turban.' And I gave him five thousand deenars, and I took out a thousand deenars and gave to the bystanders, and I was married. When the marriage was finished I went and told the ape that my marriage was finished.

"And he said to me, 'Your circumstances will be prosperous to you, and ask about the hour for your going into the house, I have news which I wish to come and tell you.' And I went and inquired about the hour for going into the house, and then I told him, 'I have it.'

"So he said to me, 'The night that you enter the house as you pass the first door, look into the court, you will see a door to the left; there is a ring on the door and in the

pete mno ufunguo, fungua uingie ndani, utaona sanduku kubwa limejaa katika ghala, juu ya sanduku pana sufuria, na juu ya sufuria pana tassa, na ndani ya tassa mna maji, na mkono wa kushoto wako pana jogoo mwekundu, na mkono wa kulia wako pana kisu kimeandikwa talássim. Bassi twaa kisu kile, umchinje jogoo juu ya sanduku, ukaisha kumchinja utoe maji yale ndani ya tassa ile, uoshee kisu. Bassi ukaisha fanya amri hiyo, utaona sanduku itafunguka, na ndani ya sanduku utaona khazina, na khazina hiyo mwenyewe haijui Sherifu, nawe ukiisha ipata utastarehe. Kwani mimi Mwenyi ezi Muungu amenifanya nyani kuja kuwa iftahi yako. Nawe utastarehe nafsi yako, nami ntakwenda zangu. Lakini sharti ufanyize kama hayo, na usipofanyiza, hutaona mema illa utaona mabaya tu.

Nikamwambia, nitafanya kama haya uliyoniambia.

Nikaenda nikaingia nyumbani kama aliyoniagiza kufanya, nikafanya. Katika kufungua mlango kule nikamsikia yule kijana binti ya Sherifu, mke wangu, niliyo'moa, akanena; Amekwisha nichukua Jini. Hatta nilipokwisha ingia nilipotoka, nikaenda chumbani kwa mke wangu, hako. Jini amekwisha mchukua. Bassi nikawa hali yangu kama mtu mwenyi wazimo.

Khabari akaipata babaye Sherifu, marra akaja nyumbani, akija kwa kulia na kujipiga makonde, na kupasua nguo. Hatta akifika pale, akaniambia, haya ndio aliyoyataka, kwani mimi Jini nalimwona zamani kutaka kuniibia mwanangu, nikamfunga kwa haya matalassimu, uliokuja kuyafungua. Nayo yale ni madawa yaliomfunga hatta geuka nyani. Na wewe umekuja umemfungua, kunipotezea mwanangu. Bassi na sasa ni kheiri uniondokee

ring a key, open and go in; inside you will see a large chest filling up the room, on the chest there is a pot, and on the pot a brass basin, and in the basin water; and on the left hand side of it there is a red cock, and on the right hand side there is a knife inscribed with a charm. Then take the knife and kill the cock over the chest, and when you have killed it, pour out the water in the basin, and wash the knife. And so when you have completed these directions you will see the chest open, and inside it you will see a treasure, and this treasure the Shereef himself does not know of, and when you have got it you will be at peace. For Almighty God has made me an ape, to come and be the bringer of luck to you. And you yourself will dwell in peace, and I shall go my way. But you must do in this way, and if you do not, you will not find good, but only evil.'

"And I said, 'I will do as you have told me.'

"And I went and entered the house, and did as I had been directed to do. And as I opened the door, I heard the girl, the Shereef's daughter, my wife, whom I had married, say, 'The Jin has carried me off.' And when I had gone in, and come out again, and went to my wife's room, she was not there, the Jin had carried her off. So my state was like that of a madman.

"And the Shereef, her father, got the news, and came into the house directly, and came weeping and beating himself with his fists, and rending his clothes. And when he reached me there, he said, 'This it was that he wanted, for I found long ago that the Jin wanted to steal away my daughter from me, and I bound him by these charms, which you have dissolved; and those were medicines which bound him, so that he was turned into an ape, and you have came and loosed him, to lose me my daughter. And so now you had better get out of my sight, for I

machoni pangu, kwani mwanangu nimempenda, namwonea uchungu, bassi nisitake kukuthuru.

Aliponiambia vile, nikaona ndiyo yalio. Nikaondoka nikaenda nyumbani kwangu, nikakaa kitako nikawaza, nikatafakari, nikaona nyumba hainiweki, nikatoka kwenda mtafuta mke wangu. Nikaenda wala sijui niende api. Nikalemea njia, nikafuata msitu.

Nikaona nyoka wawili mweupe na mweusi. Na mweusi yule akaja na kinwa wazi anamfukuza yule mweupe. Nikaondoka mimi, nikampiga nyoka mweusi, nikamwua. Yule mweupe akatoka akaenda zake. Akaenda nikamwona akirejea na nyoka watatu weupe kana yeye. Wakamshika yule nyoka mweusi, wakamkatakata vipande vidogo vidogo, wakaisha wakavitupa. Wakaniambia, jamala yako haipotei.

Wakaniuliza, weye siye Mohammadi mtepetevu? Nikawaambia, mimi ndiye mtepetevu? Wakaniambia tena, jamala yako haipotei, nawe twalijua liliokutoa kwenu. Sababu ni mwanamke binti Sherifu, naye mwanamke huyu zamani Maridi yule akitaka kumwiba. Naye yule si nyani, ni Jini, na yale yaliokwambia yakuwa kuna khazina, si khazina, vile na vifungo alivyofungwa yeye, akageuzwa kwa nyani na Sherifu. Na sasa, wakaniambia, inshallah utampata mkeo.

Akaenda akaudi na mtu mmoja mkubwa mno ajabu. Akamwuliza, fullani wamjua? Na fullani huyu ndiye Maridi yule aliokuwa nyani. Akamwambia, namjua, na sasa amegeuka amekuwa hali yake ya kwanza na manamke amempata amemchukua aliyekuwa akimngojea. Na sasa amekwenda yuko mji wa Nuhás. Ameona ulimwengu wote hau'mweki.

loved my daughter, and am in bitterness about her; yet I do not wish to harm you.'

"And when he said that to me, I saw that so it was. And I arose, and went to my house, and sat thinking and considering; and I felt the house was not the place for me, and I went out to go and look for my wife. And I went without knowing whither I ought to go; and I pressed on the road, and went through a forest.

"And I saw two snakes—a white and a black. And the black one came with its mouth open, chasing the white one. And I arose, and struck the black snake, and killed it. The white one went on, and departed. And it went; and I saw it returning with three white snakes like itself. And they took hold of the black snake, and cut it up into little bits, and threw them away. And they said to me, 'Your courtesy will not be lost.'

"And they asked me, 'Are you not Mohammed the Languid?' And I said, 'I am the languid one.' And they said to me again, 'Your courtesy will not be lost; we know what it is that has banished you from your home. The cause is the Shereef's daughter, and that Marid wished long ago to carry off the woman. And he was no ape, he is a Jin; and as to what he told you about there being a treasure, there was no treasure, they were the bonds that bound him; and he was changed into an ape by the Shereef. And now,' they said to me, 'please God, you shall get your wife.'

"And they went and returned with a man exceedingly and wonderfully large. And they asked him, 'Do you know such a one?' And that such a one was the Marid that had been a ape. And he said, 'I know him; and now he has changed and become as he was at first, and he has got a wife: he has carried off her that he was watching. And now he has gone to the city of Nuhás. He found the world no place for him.'

Bassi wamemwambia, *mchukua bwana wako huyu, wende naye hatta mji wa Nuhás, aliko mkewe. Akamwambia, nasikia. Bassi wakamwambia, inama, akainama, wakanitwaa wakanipandisha juu yake. Akaniambia, huyu ni Maridi, bassi hapo ulipo juu yake usithukuru ismu ya Mwenyi ezi Muungu, kwani ukithukuru ismu ya Mwenyi ezi Muungu atayeyuka huyu, kwani huyu ni Maridi. Nikawaambia, sitathukuru.

Akaniambia, jizuia sana juu yangu. Nikajizuia sána. Alipokwisha nizuia, akaruka, akaenda juu, nami nili hali ya kuwa juu yake. Akapaa hatta tangu ulimwengu nilipokuwa, inchi nikiona hatta nisione tena, nikaliona hewa tu. Hatta tukaenda, tukasikia tusbiih za Malaika katika mbingu, naye alina na ghathabu ya kupaa.

Bassi katika kupaa kule, nikamwona mtu kijana, sura *njema sana, amepiga na kilemba cha shali akhthár, amechukua na kimwondo cha moto. Akaniita kwa jina langu, Mohammadi mtepetevu! Aliponiita, nikamwitikia. Akaniambia, thukuru ismu ya Mwenyi ezi Muungu, ao usipothukuru nitakupiga kimwondo. Nikathukuru.

Kadiri ya kuthukuru, jini aliniacha, nalitoka juu ya maongo yake. Marra kijana aliponiacha, akampiga kile kimwondo alichochukua mkononi, akayeyuka kama rissás.

Bassi nikawa kujijia zangu hatta nikafika chini. Nikaanguka katika bahari. Kuangukani kwangu nikaona chombo cha wavuvi. Waliponiona, wakaja wakaniokota, wakanipakia katika chombo chao. Wakanitolea samaki, wakaniokea, nikala. Nilipokwisha kula nikaona sijambo punde. Ikawa kusema nami, na ile lugha yao hatusikizani.

"Then they had told him, 'Carry this, your master, and go with him to the city of Nuhás, where his wife is.' And he said, 'I hear.' So they told him, 'Stoop down,' and he stooped down, and they took me and mounted me upon him. And they told me, 'This is a Marid, so while you are upon him do not invoke the name of Almighty God, for if you invoke the name of Almighty God he will melt away, for he is a Marid.' And I said, 'I will make no invocation.'

"And he said to me, 'Hold yourself on well upon me.' And I held on tightly. When I had got hold, he flew and went up with me, I being upon him. And he rose, till from the world where I was as I looked to the earth I saw it no more, I saw the air only. So we went and heard the praises of the angels in heaven, and he went up furiously.

"Then as we went up, I saw a youth of most fair form, with a turban made of a green shawl, carrying a fiery missile. And he called to me by my name, 'Mohammed the Languid!' When he called me, I answered him. And he said to me, 'Invoke the name of Almighty God, or if you do not invoke it, I will strike you with a missile.' And I invoked it.

"As I invoked it the Jin let go of me, and I went off his back. Immediately the youth, when he let go of me, struck him with the missile which he carried in his hand, and he melted away like lead.

"So I was coming on my way till I reached the earth. And I fell into the sea. As I fell I saw a fishing vessel. When they saw me, they came and picked me up, and took me on board their vessel. And they took out some fish for me, and broiled them for me, and I ate. And when I had eaten I found myself a little better. And it was so in speaking with me in their language, we did not understand

Wakanichukua, wakaenda nami hatta kwa mfalme wao. Yule mfalme wao ajua kusema Kiarabu na inchi yenyewe katika inchi za Kihindi.

Bassi yule mfalme akasema nami kwa lugha ya Kiarabu, akaniuliza khabari zangu, nitokako, nilivyokwenda, hatta nikaokotwa katika bahari. Bassi nikampa khabari zangu zilionipata. Yule mfalme akamwita waziri wakwe, akanitwaa mimi, akampa waziri wakwe, akamwambia, u'mweke kwako, ukamtenda vema hatta arudi hali. Bassi nikaenenda nikamfuata. Akaenenda akanipa nyumba njema, malalo mema, makula mema, kwa killa jambo la wema akanitenda.

Nikakaa siku nilizokaa kwake. Na katika nyumba ile naliokaa ina bustani, nikakaa siku hiyo nikafungua dirisha ile iliolekea bustani, nikatezama, ikanipendeza mno bustani ile. Nikaona mto wa maji ndani yake, nikapenda kwenda kuoga katika mto ule. Nikashuka, nikaenda nikaingia ndani ya maji, nikaoga. Bassi nikaufuata mto ule, ukanitoa mji.

Nikitahamaka, sikujua nitokako, wala nendako, nikawa kama mtu wa kupigwa na bumbuazi. Bassi marra ile, nikamwona mtu amepanda frasi, akanijongelea hatta nilipo. Akaniita kwa jina langu. Akaniambia, jamala yako haipotei. Akaniuliza, wanijua mimi? Nikamwambia, sikujui. Akaniambia, yule nyoka mweupe ndimi nduguye. Na sasa nimekuja kulikhatimisha jambo letu. Akaniita, akaniambia, njoo, tupande frasi, tukapanda wawili frasi, tukaenenda.

Akaniambia, sasa tumekaribia mji wa Nuhás. Nami sijui nitokako, wala sijui nendako. Sijui mbele, sijui nyuma, nimekuwa mtu tu. Tukaenda, tukafika pahali pana

one another. And they took me and went with me to their king. And their king knew how to speak Arabic, and the country itself was one of the Indian countries.

"So the king talked with me in the Arabic language, and asked my news, whence I came and how I was going, till I was picked up in the sea. So I gave him the news which I had. The king called his vizir, and took me and gave me to the vizir, and told him, 'Find him a place with you, and treat him well, till he recovers his health.' So I went and followed him. And I went on, and he gave me a good house, and good sleeping accommodation, and good food, and every good thing he did to me.

"And I remained the days I remained with him. And at the house where I lived there was a garden, and I sat one day and opened the window which was towards the garden, and I looked, and the garden pleased me exceedingly. And I saw a stream of water in it. And I longed to go and bathe in the stream. And I went down, and went and got into the water and bathed. And then I followed the stream, and it took me out of the town.

"And when I looked up I did not know whence I came, or whither I was going, and I was like a man struck with idiotcy. Then all at once I saw a man on horseback coming towards where I was. And he called me by my name. And he said to me, 'Your courtesy is not lost.' And he asked me, 'Do you know me?' And I said, 'I do not.' And he said, 'I am that white snake's brother; and now I am come to complete our business.' And he called me, and said to me, 'Come, let us mount the horse.' And we both got on the horse and went on.

"And he said to me, 'Now we are near the city of Nuhás.' And I knew not whence I came, and I knew not whither I was going. I knew not before and I knew not behind, I was a mere person. And we went, and arrived

jabali, na chini yake mto unapita. Bassi tukashuka pale juu ya jabali. Niliposhuka nikamtafuta, nisipomwona tena.

Bassi nikarejea hali yangu ileile ya kwanza, nikakaa kitambo kidogo hivi. Nikamsikia mtu, akanipa salaam, nikamwitikia. Akaniuliza, wanijua mimi? Nikamwambia, sikujui. Akaniambia, mimi ni nduguye nyoka mweupe, naswi watu watatu, kulla mmoja amekutendea awezalo, bassi na mimi nimekuja kukutendea niwezalo. Akaniambia, tumekaribia sasa mji wa Nuhás, tumefika, ni ile unayoiona pale.

Nikamwambia, nimeiona, nitaiingiaje kule? Akatoa upanga akanipa, akaniambia, chukua huu upanga. Na upanga ule umeandikiwa talassimu, wote. Nikaushika upanga. Nikamwuliza, njia i wapi ya kuingilia ndani? Nayo ule mji wa Nuhás, mtu mmoja hawezi kufungua mlango, wala wawili, wala watatu, na mlango wake umefungwa, nitapitia wapi mimi? Akaniambia, fuata mto wa maji, na mto huu unaingia ndani ya mji wa Nuhás.

Nikafuata mto ule na upanga wangu mimechukua mkononi. Nikafuata mto, hatta nikaingia ndani ya mji. Nikiingia, nimeona mambo ya miujiza, kulla laoni ya vitu nikaviona, nivijuavyo nisiovijua. Nikaenenda na upanga wangu mkononi, haingia katika mji, hatembea katika mji. Nami haona nao, lakini wao hawanioni, kwa sababu ya upanga wangu ilioandikiwa na talássim.

Nikazunguka hatta nikamwona manamke, mke wangu. Nilipomwona, marra nikamtambua, naye akanitambua, nikamjongelea, tukaonana tukaulizana khabari. Nika-

at a place where there was a mountain, and a river passing under it. So we dismounted there on the mountain. When I had dismounted I looked for him, but saw him no more.

"So I returned to just my first plight, and waited so a little while. And I heard some one salute me, and I replied to him. And he asked me, 'Do you know me?' And I said, 'I do not.' And he said to me, 'I am the white snake's brother; there are three of us, each one has done what he could for you, and so I have come to do what I can for you.' And he said to me, 'We are near the city of Nuhás, we have reached it, that is it which you see there.'

"And I said, 'I see it; how shall I get in there?' And he took out a sword and gave it me, and said to me, 'Carry this sword.' And the sword was all written over with charms. And I took hold of the sword, and I asked him, 'Where is the path to enter in by?'—As for that city of Nuhás, no one man could open the gate, nor two, nor three, and the gate is fastened.—'Where shall I pass in?' And he said, 'Follow the stream of water, the stream goes into the city of Nuhás.'

"And I followed the stream and carried my sword in my hand. And I followed the stream until I entered into the city. And as I entered I saw marvellous things—every species of things; I saw those that I knew, and those I knew not. And I went with my sword in my hand, and entered into the city, and walked about in the city. And I saw them, but they did not see me, because of my sword which was inscribed with charms.

"And I wandered round till I saw a woman, my wife. When I saw her, immediately I recognized her, and she recognized me, and I came near to her, and we met and asked the news of one another. And I asked her, 'Who

mwuliza, aliyekuleta huku nani? Akaniambia, alionileta huku ni yule nyani. Ulipokwisha kufanyiza amali ile, naliona mtu akanichukua, bassi hatukukaa mahali illa huku. Na killa mahali atakapo kukaa, hapakumweka, illa huku, kwani huku mwana Adamu hana tamaa ya kufika huku. Bassi sasa amekuja aniweke huku. Naye amekwenda tembea, bassi huku haji isipokuwa kwa siku zake. Na sasa usifanye khofu wewe, maadám ya kufika huku wewe tukaonana mimi nawe, na kwetu tutakwenda.

Bassi akanieleza khabari zake. Akaniambia, amri zote za Majini ya katika mji huu wa Nuhás, amri zake, zina yeye. Naye ana amali hufanyiza za kuwafunga Majini. Nawe sasa enenda. Akaniagiza. Utaona mtaimbo, una na pete, pana na chetezo, pana na buhuri. Utwae buhuri, utie ndani ya chetezo, ufukize mtaimbo, usome na azma zake, utwae pete hii, ugonge na mtaimbo ile pete, iliomo na mtaimbo. Bassi watakutokea Majini, kulla namna, kulla mmoja kwa fazaa ya nafsi yake. Na watakapokuja, watakuambia, sisi tu watumwa wako, na amri amri yako, tuamru utakalo, tutafanyizia. Bassi wakiisha kuja, amri ni ya wewe, lile utakalo kumtenda nathari yako tena.

Na maneno haya mke wangu amenieleza. Nikaondoka, nikaenda upesi palipo mtaimbo, nikatenda kama alivyoniambia. Nalipokwisha kwa kugonga mtaimbo ule, marra naona waana wanitokea, wangine jicho moja, wangine mkono moja, wangine mguu moja, kwa kulla namna wakanitokea. Wakaniambia, neno gani utakalo, sisi watumwa wako, na amri ni wako. Nena utakalo. Nikawaambia mimi, yuko wapi Maridi aliokuja na mke huku, ndiye aliogeuzwa nyani? Wakaniambia, hako amekwenda

brought you here?' And she said, 'It was the ape brought me here. When you had finished doing your work, I saw a man, and he carried me away. Then we stayed not anywhere but here. And wherever he wished to stay it did not suit him, except here, for here no mortal man has any desire to reach this place. So now he has come and put me here. And now he is gone on a journey, and here he only comes on his days. And now, do not be afraid, since you have arrived here and you and I have met, we shall go to our home also.'

"And so she explained to me her news. And she told me, 'All the commands of the Jins in this city of Nuhás are his, he has them. And he has works prepared to bind the Jins. Now then be going.' And she gave me directions. 'You will see an iron bar, it has a ring, and there is an incense pot and there is incense. Take the incense, and put it in the censer, and read while it is fuming, and take the ring, and strike with the iron bar the ring which is with the bar. So the Jins will appear to you of every form, each one in anxiety about himself. And when they come, they will say to you, 'We are your slaves, and our command is yours. Order us what you will, we will do it for you. So when they are come, the ordering is yours; what you wish to do to him is then as you choose.'

"And these words my wife explained to me. And I arose, and went quickly where the iron bar was, and I did as she had told me. And when I had finished striking the bar, at once I saw beings appear to me; some with one eye, some with one arm, some with one leg, and of every form they appeared to me. And they said, 'What matter is it you desire? We are your slaves, and the ordering is yours. Say what you desire.' And I said to them, 'Where is the Marid who came here with a wife? it was he who was changed into an ape.' And they said,

tembea, lakini mwezi wa pili ametoka kwenda kutembea, na huu ndio wakti wake wa kuja. Nikawaambia, upesi mfungeni, mleteni. Marra ile nikamwona ameletwa mbele yangu, naye mikono nyuma. Nikamwuliza, wewe ndiye uliomchukua binti yule? Akaniambia, ni mimi. Bassi nikamwambia, kama Sherifu aliokugeuza nyani akakutupia ulimwenguni, mimi nitakutia ndani ya chupa la shaba nitakutupa baharini.

Bassi nikamtwaa yule, nikamtia ndani ya chupa la shaba. Nikamchukua kwa binti yule, tukamtupa baharini. Bassi nikawaamrisha Majini, killa kitu cha tunu, cha hedaya, kuvichukua. Na mimi na mke wangu tumekaa juu ya ulili, na mtaimbo, na chetezo, na buhuri yake, na kulla kinipendezacho. Nikawaamrisha Majini kutuchukua.

Wakatuchukua Majini hatta tukafika mji wa Bássara, wakanitia ndani ya nyumba yangu. Nikamwita mkwe wangu, Sherifu, assubui, akaja na mama yangu na jamaa zangu, na nipendao. Wakaja, tukaonana kwa furaha, kwa kusema, na kwa kucheka. Ikafanya harrusi vingine tena, tukafanya harrusi kubwa na furaha, na babaye binti yule akafuraha mno. Bass, tukakaa kitako kwa furaha, kwa kusema na kucheka.

Na haya, usinene mimi kukufanyizia kwa sababu ya kuogopa, lakini nimeona vitu hivi havinisulihi mimi, bassi nimeona ni kheri nikupe wewe, wewe Kalifa mtu mkubwa, na mimi mtu mdogo.

Kalifa akamwambia, ahsanta, nawe kaa kitako papa hapo, usiende tena Bássara. Wakatolewa watu kwenda Bássara, kwenda kuhamisha vyombo vyake. Wakaja navyo inchi ya Baghdadi, akakaa kitako raha mustarehe.

'He is not here; he is gone on a journey, but it is the second month since he went on his journey, and this is his time for coming.' And I said to them, 'Quick! bind him and bring him.' At once I saw him brought before me, and his hands behind him. And I asked him, 'Are you he that carried off that lady?' And he said, 'It was I.' So I said to him, 'As the Shereef turned you into an ape and cast you out upon the world, so I will put you in a bottle of copper, and will cast you into the sea.'

"Then I took him and put him into a bottle of copper, and carried him to the damsel, and we cast him into the sea. So I ordered the Jins to carry away every choice thing and every rarity. And myself and my wife, we sat upon a couch, with the bar, and the incense-pot and its incense, and everything that pleased me. And I ordered the Jins to carry us.

"And the Jins carried us until we reached the city of Bussorah, and put us inside my house. And I called my father-in-law, the Shereef, in the morning, and he came with my mother, and my relations, and those I loved. And they came, and we met joyfully, talking and laughing. And we made a fresh kind of marriage, and we made a great wedding with joy, and the damsel's father rejoiced exceedingly. And so we dwelt in joy, talking and laughing.

"And as for these things, say not that I prepared them for you through fear, but I felt that these things did not become me, and so I thought I had better give them to you—you are the caliph, and a great man, and I am a little man."

And the caliph said to him, "Thanks; and do you remain here; go not again to Bussorah." And people were chosen to go to Bussorah, to go and remove his goods. And they came with them to the country of Baghdad, and he dwelt in peace and perfect satisfaction.

MIFANO.

PROVERBS.

MIFANO.

Haraka, haraka, haina baraka.

Ulimi hauna mfupa.

Mvundá nti mwaná nti, mgeni mzo mpima.

Kipya kinyemi, kigawa kionda.

Mbio za sakafuni hwishia ukingoni.

Kazi mbi si mtezo mwema?

Si taajabuni, waana Adamu, mambo yalio duniani.

Kilimia kikizama kwa jua, huzuka kwa mvua; kikizama kwa mvua, huzuka kwa jua.

Sahani iliofunikwa, kilichomo kimestirika.

Hakuna msiba asiokuwa mwenziwe.

Angurumapo simba, mteza nani?

PROVERBS.

Hurrying, hurrying, has no blessing.

The tongue has no bone.

The destroyer of the country is a child of the country; a stranger does not weigh two hundred-weight.

A new thing is good, though it be a sore place.

Running on a roof ends at the edge of it.

Is not poor work good play?

Wonder not, children of men, at the things that are in this world.

If the Pleiades rise in sun, they set in rain; if they rise in rain, they set in sun.

If a dish is covered, what is in it is hidden.

There is no grief without a companion.

Who will dance to a lion's roaring?

Saburi ni ufunguo wa faraja.

Abadi, abadi, ukambaa watinda jiwe.

Ndovu wawili wakisongana ziumiazo nyika.

Udongo upate uli maji.

Mlevi wa mvinyo hulevuka, mlevi wa mali halevuki.

Kikulacho kinguoni mwako.

Maombolezo katika kilio si mwema.

Usubi aweza kupenya mote.

Ametumbukia kisimani.

Patience is the key of consolation.

Continually, continually, the cord cuts the stone.

When two elephants struggle it is the grass that suffers.

Use your clay while it is wet.

He that is drunk with wine gets sober, he that is drunk with wealth does not.

What bites is in your own clothes.

Loud lamentations are not becoming in mourning.

A sand-fly can get through anything.

He has fallen into a well.

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SULTANI MAJINUNI.

SULTAN MAJNÚN.

SULTANI MAJINUNI.

SULTANI MAJINUNI alioa mke, binti amu yake, akazaa naye mtoto wa kwanza mwanamume, akazaa naye na mtoto wa pili mwanamume, akazaa naye na mtoto wa tatu mwanamume, akazaa na mtoto wa nne mwanamume, akazaa naye na mtoto wa tano mwanamume, akazaa naye na mtoto wa sita mwanamume, akazaliwa mtoto wa saba kitinda mimba mwanamume. Sultani akafurahi sana kwa kupata simba wale.

Akakaa Sultani, akafanya bustani kuu, akapanda matunda yote ya ulimwengu ayajuaye yeye, naye asiyoyajua akauliza kwa watu akapata, akapanda. Akapanda na mtende moja, akapanda na jamii ya mbogamboga, killa siku aliyakwenda katika bustani marra tatu, aliyakwenda saa ya kwanza, akaenda na saa tissia, akaenda na saa edhashara u nussu.

Sultani akakaa na watoto wake, akawatia chuoni, wakasoma wakaihtimu wakafundishwa barua, wakajua.

Bassi katika watoto wale, yule wa saba, baba yake hampendi. Kazi yake yule mtoto hatoki jichoni kwa waanaake, hatoki katika chini ya vinu kwa waanaake. Akakasirika sana baba yake sababu yule kukaa kwa waanaake.

SULTAN MAJNÚN.

SULTAN MAJNÚN married a wife, the daughter of his uncle, and she bare him her first child, a boy; and she bare him a second child, a boy; and she bare him a third child, a boy; and she bare him a fourth child, a boy; and she bare him a fifth child, a boy; and she bare him a sixth child, a boy; and a seventh child was born, the last she bare, a boy. And the sultan was exceedingly glad at getting those lions.

And the sultan lived on, and made a great garden, and planted all the fruits of the world that he knew, and those that he knew not he inquired of people, and got them and planted them. And he planted one date-tree. And he planted all kinds of vegetables. Every day he went three times into his garden: he went there at seven, he went there at three, and he went there at half-past five.

And the sultan dwelt with his children, and put them to school, and they read, and their education was finished, and they were taught to write letters, and learnt.

Now amongst those children his father disliked the seventh. What this child did was, that he did not go out of the kitchen from among the women, he did not go out from under the mortar for cleaning corn among the women. And his father was much vexed because he stayed amongst the women. And he had talked to him a good

Amenena naye sana, hasikii, amempiga, hasikii, amemfunga, hasikii, bassi tena Sultani amechoka mambo yake, amemwachilia mbali.

Akakaa Sultani, hatta ule mtende wake, kikachanua kilele, hatta baada ya mwezi kupita, akapata dalili ya kuzaa mtende wa Sultani, akafurahi sana, akamwita waziri, akamwambia waziri, mtende wangu unazaa. Akamwambia amiri, mtende wangu unazaa. Akawaambia makathi, mtende wangu unazaa. Akawaambia na wote matajiri wangwana waliomo katika mji.

Akakaa baada za siku kupita, mtende zile tende zinafanya kuiva. Akawaita watoto wake wote sita. Akawaambia, yule mtoto mmoja hamo pamoja nanyi, amekaa kamma mwanamke, bassi nipeni shauri yenu waanangu. Wakamwuliza, kama ipi, baba? Akawaambia, nataka mtoto mmoja katika ninyi akaungojee ule mtende hatta tende ziwive, nipate kula tende zile. Siwezi kuwacha mtende ule pekeyake, naogopa watumwa watakula, ao huja ndege wakala. Bassi nataka wende ukaungojee mtende. Akamwambia, Ee walla! Akaenda zake.

Kumejengwa nyumba njema. Akikaa kitako kule hatta usiku. Akawakusanya watumwa wote wa shamba, wakapiga ngoma chini ya mtende. Aogopa yule kijana, akasema, nikilala ndani, huenda mtumwa akaja usiku akapanda juu ya mtende, akaiba tende, ao huenda akaja ndege mkubwa usiku akala tende, na tende zimewiva tena. Bassi ra tucheze ngoma hapa chini ya mtende hatta ussubui.

Wakapiga ngoma, hatta ulipokoma nussu ya usiku waka-

deal and he paid no heed, and he had beaten him and he paid no heed, and he had tied him up and he paid no heed. So at last the sultan was tired of his business, and let him go out of the way.

And the sultan lived on till his date-tree threw up a pointed shoot, and after a month had passed, he found signs that the sultan's date-tree would bear, and he was very glad, and called the vizir, and told the vizir, "My date-tree is bearing;" and he told the officers "My date-tree is bearing;" and he told the judges, "My date-tree is bearing." And he told all the rich gentlemen that were in the town.

And he waited till after some days had passed, the dates were preparing to ripen upon the date-tree. And he called his sons, all the six, and he said, "That one child is not amongst you, he has stayed behind like a woman. Now give me your advice, my sons." And they asked, "On what, father?" And he said, "I want one son amongst you to watch the date-tree till the dates are ripe, that I may get to eat those dates. I cannot leave the date-tree by itself, I fear the slaves will eat them, or some bird will come and eat them. So I want you [that one] to go and watch the date-tree." And he said, "All right," and went off.

There was a good house built, and he sat there till the night. And he gathered all the slaves of the plantation and they beat the drums under the date-tree. The youth feared, and said, "If I sleep inside, perhaps a slave will come in the night, and climb up the date-tree, and steal the dates; or, perhaps, some great bird will come in the night and eat the dates, and besides, the dates are ripe. Let us dance then here under the date-tree till the morning."

And they beat the drums till, when half the night was

ona baridi sana bado hawakuweza kustahimili baridi ile. Wakacheza hatta yalipokoma saa ya kumi, wakalala wale wote chini ya mtende. Yule mtoto amekaa kitako, akaondoka mtumwa wake mmoja, akamwambia, bwana, lala ati. Akamwambia, nitalalaje mimi, na mimi nimeletwa, kungojea mtende? Akamwambia, sasa saa kumi hii, na majogoi yanawika, bassi kitu gani kitakachokuja sasa penyi mtende huu, hatathubutu, hawezi kuja mtu, wala ndege. Mtoto akamwambia, mimi siwezi kwenda kulala. Akamwambia, enende kalala kumekuwa kweupe tena. Akamwambia, wajua kweli nitakwenda lala. Akaenda zake, akalala.

Muda wa kitambo kupita, akashuka ndege akila zile tende, asisaze hatta moja. Akaruka akaenda zake. Hatta kulipopambazuka, akiwa mtu msimamizi wao akiutazama mtende, hamna tende. Akiondoka mbio, hatta kwa bwana wake mdogo, akamkuta amelala. Akimamsha, Kibwana! Kibwana! Akazindukana, akamwambia, wataka nini? Akamwambia, baba yako alikuleta kuungojea mtende na ule mtende hukuungojea, na tende zimeliwa na ndege zote. Akamwambia, sema kweli. Akamwambia, maneno haya kweli, nawe ondoka ukatazame. Akiondoka mtoto, hatta akifika penyi mtende akaona tende hamna, akasangaa. Nikienda nimwambie baba yangu, nimwambie, tende zimeliwa na watu, niseme, tende zimeliwa na ndege, ao niseme imekunya mvua mkubwa jana usiku, na tofani imevuma kubwa, nimwambie, tende zimepukutika zote chini. Ataniambia, enende kazoe, uniletee, nitazame hizo zalizopukutika na tofani na mvua, na pale chini hapana, manenoye

over, they felt it very cold, so that they could not endure that cold. They danced till four o'clock was passed, and they all fell asleep under the date-tree. The lad was sitting down, and a slave of his got up and said to him, "Master, go to sleep, I say." And he said, "How shall I go to sleep, when I was sent to watch the date-tree?" And he said, "Now it is four o'clock, and the cocks are crowing. What is it then that will come now near the date-tree? neither man nor bird dare, nor could come." The lad said, "I cannot go and sleep." And he said, "Go and sleep, it is getting light, too." And he said, "You are right, I will go and sleep." And he went and slept.

When a little space had passed, a bird came down and ate the dates, without leaving even one. And it flew off and went away. And when it was light, one of their chief servants looked at the date-tree—there were no dates. And he went running to his master's son, and found him asleep. And he woke him, "Young master! young master!" And he woke up, and said, "What do you want?" And he said, "Your father sent you to watch the date-tree, and you have not watched it, and the dates have been all eaten by some bird." And he said, "Speak the truth." And he said, "These words are the truth; get up yourself and look." The lad got up; and when he arrived near the date-tree he saw there were no dates. And he stood staring. "When I go and tell my father, am I to tell him, 'The dates have been eaten by people?' am I to say, 'The dates have been eaten by birds?' or am I to say, 'A great rain fell yesterday in the night and a great storm blew?' am I to tell him, 'The dates have all fallen off?' He will say to me, 'Go and gather them up and bring me that I may see what have been beaten off by the storm and the rain,' and there on the ground there

yamekuwa ya uwongo. Ah! nifanye shauri gani? Mimi nitakwenda zangu kwa baba nimwambie, walikuja Mabedui wakanifukuza, huku nyuma naliporudi tende nikitazama ndani ya mtende hamna. Ataniambia, watumwa wako wote wale msiwapige? Manenoye yamekuwa ya uwongo. Hatakubali mzee maneno haya. Mimi kesho nitakwenda kwa baba, nitamwambia, mtende mimi naliungojea hatta walipokuwa alfajiri, nako tena kunapambazuka haondoka enda kujinyosha kidogo, hatta nikipita mda kidogo kumekucha, nikimwona mtwana, akinijia akiniamsha, akaniambia, bwana, mtende hamna tende hatta moja. Nikiondoka, nikaenda hatta nikafika penyi mtende hautazama mtende, kweli, hamna tende. Bassi nami nimekuja kwako baba. Wewe kisu, mimi nyama, utakavyo vyote nitende. Haya ndiyo maneno mema, afathali kunena kweli, kama kunena uwongo.

Akaondoka hatta kwa babaye. Akamkuta babaye amekaa kitako barazini na watoto wake wale watano. Akija pale akimwamkia baba yake. Akamwambia, nipe khabari za katika bustani. Akamwambia, khabari njema mbaya. Gissi gani kuwa mbaya, gissi gani kuwa njema? Akamwambia, mbaya, ule mtende, tende zimeliwa na ndege zote, haikusaa hatta moja. Akamwambia, walikuwa wapi hatta mtende wangu ukaliwa na ndege? Akamwambia, mimi naliungojea mtende hatta alfajiri, na majogoi wanawika, tena kumepambazuka, haondoka, pale kwenda kujinyosha kidogo, marra akinitokea nokoa, akaniamsha. Nikaamka hamwuliza, wataka nini? Akaniambia, wewe umekuja kuungojea mtende? Nikamwambia, nimekuja kuungojea mtende. Akaniambia bassi katika mtende

are none. 'His words have become lies.' Ah! what plan am I to make? Shall I go to my father and tell him, 'Bedouins came and drove me away, and when I went back and looked at the date-tree there were no dates?' He will say to me, 'All those slaves were there, and you did not fight with them. His words are become lies.' The old man will not accept these words. I will go to-morrow to my father, and tell him, 'I watched the date-tree till the time of early prayers, and when it was getting light I went to lie down a little, and when I had passed a little space it dawned, and I saw a slave coming to me to wake me, and telling me, "Master, the date-tree has no dates on it, not even one." And I arose and went, and when I arrived near the date-tree, and looked at the date-tree, it was true there were no dates. And so, father, I am come to you; you are the knife and I am the animal, do with me everything you will.' This is the best to say. Better tell the truth than tell a lie."

And he went away to his father's; and he found his father sitting on his *baraza* with his five sons. And when he came he saluted his father. And he said, "Give me the news from the garden." And he said, "There is good news and bad." "What sort of good and what sort of bad?" And he said, "The bad is that, as to the date-tree, the dates have been all eaten by some bird, there is not so much as one left." And he said, "Where were you that my date-tree was eaten by a bird?" And he said, "I watched the date-tree till the time of early prayers, and the cocks were crowing, it was getting light too, and I arose and went to lie down a little. Immediately the second head-man came and roused me. And I awoke and asked him, 'What do you want?' And he said, 'Did you come to watch the date-tree?' And I said, I did. And he said, 'Well, there is not one date on the

hamna tende hatta moja. Nikiondoka nikienda hatta mtendeni hatazama haona kweli, hamna tende hatta moja. Bassi, khabari ni hizo za katika bustani, nami sina la zayidi.

Akamwambia, nimekuuliza khabari za katika bustani, umeniambia khabari mbili, umeniambia khabari njema na mbaya, mbaya nimekwisha kuziona kama tende zangu zimeliwa na ndege, bassi nambie na hizo njema. Akamwambia na hizi njema si miye mwana nimerudi salama? Akamwambia, si mwanangu sikutaki. Akamwambia, kana mwana wewe wa kula na kulala tu, utakapokuwa mtu atakapokwambia, wee baba twaa huu mchanga unitie wa macho, hutakubali wee. Bassi mwana gani wee? Sikutaki, enda zako, baba.

Akawaambia, safari hii ukizaa mtende wangu nitampeleka mtoto mwingine, hwenda akaungojea, hwenda nikapata tende nikalimbuka.

Akakaa muda wa miezi mingi, mtende ukazaa sana usichokuwa na kifani, ukakaa hatta karibu na kuiva, nathani, imesalia siku moja kuiva. Akatwaa mtoto akampeleka. Akamwambia, mwanangu nakupeleka katika bustani, natamani tende hizi mwaka huu kuzilimbuka. Akamwambia, baba yangu, nnakwenda zangu mimi sasa, hatta ussubui likikoma jua saa ya kwanza, mlete mtu aje akutwalie tende. Akamwambia, vema, mwanangu, napenda nilimbuke tende kesho.

Akaondoka mtoto akaenda zake. Hatta akafika bustani akalala sana hatta imekuwa tena, nathani, saa saba ya usiku, akiondoka akaenda hatta mtendeni, akaziona tende nzuri, matawi yananying'inia. Akauona mtende umesitawi sana, akanena. Ah! tende hizi babangu kesho

tree.' And I got up and went to the date-tree, and looked and saw it was true, there was not so much as one date there. So then, this is the news from the garden, and I have no more."

And he said, "I asked you the news from the garden, and you told me two sorts of news; you told me there was good news and bad. I have seen already the bad news, that my dates have been eaten by some bird, so tell me the good." And he said, "And the good, is it not that I your son have come back safe?" And he said, "Not my son, I don't want you." And he said, "A son like you only to eat and to sleep, when it shall happen that any one shall say to you, 'Here father take some of this dust and put in my eyes,' you will refuse [for laziness]. What sort of a son are you then? I don't want you, go your way, father."

And he said to them, "This time when my date-tree bears I will send another son, perhaps he will watch, and perhaps I shall get some dates to taste the crop."

And he waited many months, and the date-tree bore so well as was never the like, and he waited till near the ripening. I suppose there remained but one day before the ripening. And he took a son, and sent him, and he said, "My son, I send you to the garden, I long for those dates that I may taste them this year." And he said, "My father, I am going now, and in the morning when the sun has past seven o'clock, send me some one to come and take the dates." And he said, "Very good, my son, I should like to taste the dates to-morrow."

And the son arose and went his way. When he reached the garden he slept soundly till it was, I suppose, one o'clock in the morning, and he arose and went to the date-tree, and saw the dates were fine and the bunches swinging. And he saw the date-tree was very flourishing, and he

atakula hizi, nitakaa mimi, kama yule mpumbafu akaja kulala usingizi burre, sasa baba amekwisha mchukia yule. Bassi mimi leo nitakaa hapa, nimtazame huyo ndege anaokuja kula tende hizi, nimwone mimi leo. Akakaa kitako akasoma sana. Akasikia majogoi yanawika, akautazame mtende akaziona tende zipo, akanena, Oh! baba yangu kesho atakula tende, athani mimi kama yule mpumbafu. Ukafanya kupambauka kidogo, ukampata usingizi. Akasema, Ah! nitegemee kidogo hapa penyi shina la mtende, usingizi ukamtwaa, ukimtwaa usingizi ndege akashukia mtende akala hatta asisaze hatta moja, naye yupo chini ya mtende, akalala, na msahafu wake kwapani.

Hatta kulipopambazuka akija yule nokoa wake, akiutazama mtende, hapana tende. Alipotupa macho chini akamwona bwana wake amelala chini ya mtende. Akamwambia, Bwana! Bwana! Akamwitikia, naam! Akamwambia umelala na tende zote zimeliwa na ndege. Kweli? Akamwambia, tupe macho juu, utazame. Akitupa macho, akaona tende hamna. Akasangaa, akili zake zimepotea, mashikio yake yameziba, miguu yake ikatetemeka, ulimi ukiwa mzito, akatekewa.

Akaondoka mtumwa wake akamwambia, Je! Bwana, una nini? Akamwambia, mimi mgonjwa sana leo. Akamwambia, kufa ku karibu kuliko kupona.

Akamwambia, ugonjwa wako gani, bwana? Akamwambia, mimi siumwi na kitwa, wala siumwi na tumbo, wala siumwi na ubavu, wala siumwi na mgongo, wala siumwi na kiuno, wala siumwi na miguu, wala siumwi na mikono,

said, "Ah! these dates, my father shall eat them to-morrow, I will stay, though that fool came lying down asleep for nothing, and now his father hates him. Well, I will stay and look at this bird that comes eating these dates, that I may see it this day." And he sat down and read much [in his Koran]. And he heard the cocks crowing, and he looked at the date-tree, and he saw the dates were there. And he said, "Oh! to-morrow my father shall eat dates, he thinks me like that fool." And it began to dawn a little, and drowsiness came upon him. And he said, "Ah! let me lean a little here against the trunk of the tree;" and sleep took him, and as sleep took him the bird came down upon the date-tree, and ate till there was not one left; and he was there under the tree, sleeping with his Koran under his arm.

So when it was light the head-man came and looked at the date-tree, and there were no dates. And when he cast his eyes below, he saw his master asleep under the date-tree. And he said, "Master! Master!" And he answered, "Yes." And he said, "You have been asleep, and all the dates have been eaten by the bird." "Is it true?" And he said, "Cast your eyes up and look." And he cast his eyes up, and saw there were no dates. And he stared, and his wits forsook him, and his ears were stopped, and his legs trembled, and his tongue was heavy, and he was all bewildered.

And his slave went and said to him, "Hullo! Master, what is the matter with you?" And he said, "I am a very sick man to-day." And he said, "I am nearer dying than getting well."

And he said, "What is your complaint, master?" And he said, "I have no pain in my head, and no pain in my stomach, and no pain in my side, and no pain in my back, and no pain in my loins, and no pain in my legs, and no

viwiliwili vyangu vyote vizima, na viwiliwili vyangu vyote vigonjwa.

Gissi gani, bwana, ugonjwa huu?

Akamwambia, sababu ya ugonjwa huu ni sababu ya kuogopa leo baba yangu. Saa ya kwanza ikapiga, ataleta mtu illi kutwaa tende, nami nalimwambia baba yangu, kama kesho saa ya kwanza utalimbuka tende. Bassi mimi tena simekuwa mwongo, mimi simekuwa mpumbavu, nami baba atanifukuza kama amemfukuza ndugu yangu, kwa sababu ya kukosa kula tende.

Akamwambia, bass, bwana, utafanyaje, na jambo limekwisha kuwa?

Ah! bassi nitafanyaje tena? Nitakwenda mimi kabla hajamleta mtu hapa.

Akitoka akaenda zake. Hatta akifika katika njia amkuta mtu akichukua kombe kubwa, na kitambaa cheupe cha kufunikia tende, na kisu kikali cha kukatia tawi la mtende. Akamwambia, Je! unakwenda api? Akamwambia, nimetumwa na babako kuja kwako. Baba yako amenituma kukata tawi moja la mtende lilioiva, unitilie katika kombe hili nipeleke. Akamwambia, Yeye baba ataka zilizoiva, tende hizo mbichi zipo, rudi, twende zetu. Akamwambia, Ee walla.

Hatta alipofika mwangoni pao, akamwona baba yake amekaa kitako, yee na nduguze watu wanne. Akamwambia, Bwana, Sabalkheiri! Akamwambia, karibu. Akamwambia, umemwona mtu naliomleta? Akamwambia, nimemwona, Bwana. Nimemwambia, umkatie tawi la tende laliowiva. Akamwambia, licha lalilioiva, hatta bichi liko?

Ah! wamekwenda fanya nini wee? Watu walinena,

pain in my arms; my whole body is well, and my whole body is sick."

"What kind of complaint can this be, master?"

And he said, "The cause of this complaint is because this day I fear my father. Seven o'clock has struck, and he will send some one here to take the dates; and I told my father, and to-morrow at seven o'clock you shall taste the dates. What then, am I not become a liar? am I not become a fool? and my father will drive me away as he drove away my brother, because he missed eating the dates."

And he said, "Well, master, what will you do, and the thing is done?"

"Ah! then, what shall I do more? I will go myself before he has sent any one here."

And he set out and went his way. And when he was on the road he met with a man carrying a large dish, and a white napkin to cover the dates with, and a sharp knife to cut the bunches of dates with. And he said, "Hullo, where are you going?" And he said, "I am sent by your father to come to you. Your father sent me to cut one quite ripe bunch from the date-tree, and you to put it in the dish for me, and I am to take it." And he said, "My father wants those that are ripe, the dates there are not ripe yet, go back, let us be going." And he said, "All right!"

And when he arrived at their door he saw his father sitting, he and his four brothers. And he said, "Master, *Sabalkheir!*" [good morning]. And he said, "Come near." And he said, "Have you seen the man I sent?" And he said, "I have, master." "I told him you would cut him a bunch of dates that was ripe." And he said, "Not to speak of ripe ones, is there an unripe one there?"

"Ah! What did you go to do? People have said, to

kuzaa kupona, kumbe kuzaa kwangu mimi ni kufa? Vijana viwili mwaliokwenda katika bustani, pasiwe mtoto alionilimbusha tende. Bassi kuzaa huku kwa nini na watu wanena, mwenyi kuzaa kupona, na kupona huko? Msinene, ninyi watoto, mtanitia mimi roho, kupona kwangu ni kutaka kitu nikakipata, roho yangu ikafurahi, ndio kupona kwangu ni kumwona mtu ataka kunipiga, ukapigana naye ukanigombea mimi baba yako, ndio kupona kwangu, nikikutuma pahali, ukaenda, ukajua kunena na watu, ukajua mazumgumzo pa watu, ukamjua mkubwa na mdogo, ukamjua tajiri na maskini, bassi ndiko kupona kwangu. Bassi, nyie waanangu, mwaka wa pili huu sipati kula tende, tende zangu mimi, huzisikia kwa mashikio, kwa macho nisizione. Bassi niondokee enenda zako. Akaondoka akaenda zake.

Akawaambia, ninyi, waanangu waliosalia watu wanne. Ukizaa sasa mtende, atakaokwenda akaungojea hatta nikapata tende nikazilimbuka, nitamfanyia harrusi ya miezi mitatu.

Killa mtu pale wale vijana wananena, baba, nitakwenda mimi; na mwingine, baba, nitakwenda mimi; na mwingine akamwambia, baba, nitakwenda mimi; na mwingine akamwambia, baba, nitakwenda mimi. Akawaambia, vema, killa atakaye na aende, lakini mimi nataka waenende mmoja mmoja. Wakamwambia, Vema, bwana.

Akakaa muda wa miezi mingi ukazaa mtende, ukazaa sana, ukaacha kuzaa, ukawayawaya. Akawaambia watoto, mtende umezaa, na mwaka huu kuzaa kwake ni sana kuliko miaka yote. Akamwambia, nitakwenda mimi baba, yule mkubwa kuliko hawa. Akamwambia, ngoja kwanza zipevuke. Bassi akakaa kitako hatta akaletewa khabari,

get children is health. How is it that my getting children is death? Two young men of you have gone to the garden, and not one son has given me a date to taste. With this getting children then, how is it that people say, he that gets children gets health? Is this health? Don't say, you children, that you will give me life; my health is to want a thing and get it, and my soul to be glad, this is my health; it is to see a man wanting to strike me and you fight with him, and you strive for me your father, this is my health; if I send you anywhere and you go, and know how to speak with people, and know how to converse with people, and know great from small, and know rich from poor, this is my health. And so my sons, this second year I have not succeeded in eating a date; as for my dates I hear of them with my ears without seeing them with my eyes. Get away from me then, and go about your business." And he went and departed.

And he said, "You my sons, you four that are left. When the date-tree bears, he that shall go and watch it till I get the dates and taste them, I will make him a wedding feast of three months.

Each one of those youths who were there said, "Father, I will go;" and another said, "Father, I will go;" and another said, "Father, I will go;" and another said, "Father, I will go." And he said, "Very good, every one that wishes, let him go, but I want you to go one by one." And they said, "Very good, father."

And he waited for many months, and the date-tree bore, and it bore much, and left off bearing, and swayed down. And he said to his children, "The date-tree has borne, and its bearing this year is the greatest of any year." And the eldest of them said, "I will go, father." And he said, "Wait a bit, let them get their full growth." So he waited till news was brought, "Sultan, the dates are

Sultani, tende linaanza kuiva. Akamwambia, haya, mwanangu, enenda katika bustani, kesho mwanangu utanilisha tende. Akamwambia, baba kesho saa ya kwanza ikipiga tende utaona katika kinwa chako unakula. Akamwambia, naomba miye mwanangu kesho nile tende hizi. Akamwambia, bassi, utakula baba, nami, kua heri, naenda zangu.

Akaondoka, akaenda zake. Hatta akawasili katika bustani, akawaambia wale watu walioko, killa mtu na alale nyumbani mwake asitoke. Tutakuachaje, Bwana, peke yako? Akawaambia, haithuru, niacheni, nimetaka mwenyewe. Wale watumwa wakaenda, wakalala. Na yeye akala, akaisha akalala, akalala sana, akiamka imekuwa saa sita, akakaa kitako chini ya mtende akicheza karata, yeye pekeyake, hatta alipokoma karibu alfajiri, ukampiga upepo mwema, akafanya kulala, usingizi ukimtwaa. Marra ndege akija akila tende zote, asisaze hatta moja, na yule mwenyewe amelala chini ya mtende na karata zake mkononi.

Hatta kulipopambazuka, nokoa wake akija, akamwona bwana wake amelala akitupa macho juu, aona tende hamna. Akamwita, Bwana! Bwana! Akamwitika, naam. Akamwambia, umelala, bwana, na tende ndani ya mtende hamna hatta moja, kama husadiki tupa macho juu utazame.

Alipotupa macho juu yule mtoto, akaanguka. Yule mtwana akisangaa alipomwona bwana wake ameanguka. Akimshika, akimwuliza, bwana, una nini? Akamwambia, nimekufa. Gissi gani, bwana kufa kwako? Kuja kwangu mimi huku shamba, nimemwambia baba yangu kama saa

beginning to ripen." And he said, "Now then, my son, go to the garden to-morrow; my son, you shall give me some dates to eat." And he said, "Father, to-morrow when seven o'clock strikes you will feel the dates in your mouth, eating them." And he said, "I pray my son that to-morrow I may eat these dates." And he said, "You shall eat them then, father, and, for myself, I am starting; good-bye."

And he arose and set out. When he came into the garden he told the people who were there, "Let every one sleep in his own house, let him not come out." "How shall we leave you, master, by yourself?" And he said, "It does not matter, leave me, it is my own wish." The slaves went and slept. And he ate, and after that lay down and slept soundly, and when he awoke it was twelve o'clock, and he sat under the date-tree playing at cards, he by himself, till when it was near the time of early prayers, a pleasant breeze struck him, and he made as though to sleep, and sleep took him. Immediately the bird came and ate all the dates, without leaving so much as one, and he was asleep under the tree with his cards in his hand.

Then when it was light, the head-man came and found his master asleep, and he cast his eyes up and sees there are no dates. And he called him, "Master! Master!" And he answered, "Yes." And he said, "You are asleep, master, and there are no dates on the tree, not even one. If you do not believe, cast your eyes up and look."

And when the lad cast his eyes up, he fell down. The slave was astounded when he saw his master fallen down. And he took hold of him, and asked him, "Master, what is the matter with you?" And he said, "I am a dead man." "What sort of death is yours, master?" "On my coming here to the plantation I told my father, when

ya kwanza ikipiga utaiona tende kinwani kwako ukila. Bassi atakapokaa hatta saa kumi haioni tende kinwani kwake akila, ao licha saa ya kumi, hatta miezi mitano, haipati tendo kinwani mwake akila.

Bassi utafanyaje bwana? Akamwambia, mimi kwa babangu siendi, nitatoroka. Akamwambia, Bwana, utatoroka nini, afathali wenende, kama kutoroka, utatoroka hatta lini? Akamwambia, nitatoroka hatta baba yangu roho yake hatta iwe rathi. Akamwambia, Bwana, si vema kutoroka mngwana, afathali uende.

Akaenda hatta kwa babaye. Akamkuta hajaamka, akamngoja hatta akaamka. Je! nipe khabari za katika bustani, mwanangu. Akamwambia, sina zayidi ya khabari, khabari nalionao moja, khabari yangu za tende, zimeliwa na ndege. Ndizo khabari nalizo nazo, sina zayidi ya khabari. Utakavyo unitende. Wewe kisu, mimi nyama.

Akamwambia, niondokelee mbele uso wangu, sipendi kukuona. Akaondoka, akaenda zake. Akanena, Ahhh! mimi sikuzaa waana ni marathi. Marathi kuondoa tumboni mwana asiofaa mtu ulimwenguni, atanifaa ahera. Bassi waana hawa waana gani wasioweza kumtia mtu mchanga wa macho, kama ni kuzaa huku sizai tena.

Bassi akakaa kitako hatta mwaka mwingine, ukazaa mtende, na kulla mwaka huzidi kuzaa. Akanena alio mwanamume nitamwona katika bustani, tena nitamwona mkono wake kinwani mwangu akinilisha tende, ndiye nitakapomjua huyu mwanangu. Akawaambia, naye atakayenilisha tende, kijana huyu ntamwoza mke mzuri,

seven o'clock strikes you shall feel the dates in your mouth, and you eating them. And now if he waits till the evening, he will not feel a date in his mouth, not to say till the evening, for five months he will not get a date in his mouth to eat."

"And what will you do then, master?" And he said, "I am not going to my father. I shall run away." And he said, "What will you run away for, master? You had better go. If you run away, how long will you run away for?" And he said, "I shall run away till the soul of my father is appeased." And he said, "Master, it is not well for a gentleman to run away. You had better go."

And he went to his father's, and he found him not yet awake, and he waited for him till he awoke. "Well! give me the news from the garden, my son." And he said, "I have no further news; the news that I have is one, my news of the dates is they have been eaten by some bird. This is the news I have, I have no further news. Do with me what you will. You are the knife, I am the animal."

And he said, "Get away from before my face, I hate to see you." And he arose and went away. And he said, "Ah! I have not got children, they are a disease. It is a disease when a son proceeds from the bowels, who is of no use to a man in this world, will he be of any use to him afterwards? Now these sons. What sort of sons are they, who cannot even put dust into a man's eyes? If this is getting children, I have done with it."

Well, he waited till another year the date-tree bore, and it bore every year more and more. And he said, "He who is manly, I shall see him in the garden, and I shall see him again with his hand to my mouth feeding me with dates, then I shall know that he is my son." And he said, "He who shall feed me with dates, I will

na harrusi miezi minne. Wakamwambia, vema baba, utakula tende mwaka huu.

Wakakaa hatta siku kumi zalipopita tende zimekuwa pevu, akaja akaambiwa, kama tende zimekuwa pevu. Akamwambia, vema, utakapoziona moja moja zinawiva, njoo nambie. Akakaa hatta muda wa siku tano, akaja yule nokoa, akaja kumwambia bwana, tende zinawiva na mapooza yanaanguka. Akakaa muda wa siku tatu, akamwambia, enende.

Akaondoka kijana kwa furaha kwa nguvu, akaenda hatta akawasili katika bustani. Akamwambia, mimi sitalala, nitapanda frasi nizunguke leo usiku kucha humo. Akatwaa bunduki yake, na baruti yake, na marisao yake, na fataki zake. Akapanda juu ya frasi, akizunguka katika bustani. Akazunguka sana hatta yalipokoma saa saba ya usiku, akasikia kaanga analia nyuma ya bustani, akanena sasa kumekuwa saa saba u nussu, nitatoka nimfuate huyu kaanga, anayolia katika bustani. Akitoka akamfuata yule kaanga kule anakolia, naye kaanga yuko mbali; lakini ule usiku anamsikia yuko karibu. Akaenda hatta nuss ya njia, ndege nyuma amekuja mtendeni akila tende, asisaze hatta moja, naye kule hajarudi, naye kule kaanga asimpate, akarudi akija zake.

Hatta alipofika katika bustani akitupa macho juu, tende hamna. Akashuka juu ya frasi, akakaa chini ya mtende, akalia sana. Hatta wakaja watumwa wake. Je! Bwana, unalilia nini? Akawaambia, mimi silii kwa kuogopa baba, nalia kwa kukosa tunu aliotaka kunitunikia baba.

marry that young man to a beautiful wife, with a marriage feast of four months." And they said, "Very good, father, you shall eat dates this year."

And they waited till when ten days were past, the dates had become full grown, and he was told, the dates are full grown. And he said, "Very good, when you see them ripening here and there one, come and tell me." And he waited for the space of five days, and the head-man came, and told his master. "The dates are ripening, and the abortive ones are falling." And he waited three days, and said, "Go."

And the youth arose gladly and vigorously, and went till he reached the garden. And he said, "I shall not sleep, I will mount a horse and ride round and round in here to-day all the night through." And he took his gun, and his powder, and his shot, and his caps. And he got upon a horse, and rode round in the garden. And he rode round and round till when one o'clock was past, he heard a guinea-fowl crying at the back of the garden, and he said, "Now it is half-past one, I will set out and follow this guinea-fowl which is crying in the garden." And he set out and followed the guinea-fowl where it was crying. And the guinea-fowl was a long way off, but in the night he heard it as if it were near. And he went half the way, and the bird behind had come to the date-tree eating the dates, without leaving so much as one, and he had not yet come back. And he turned back without getting the guinea-fowl, and came.

And when he arrived in the garden and cast up his eyes, there were no dates. And he got off the horse, and sat under the date-tree crying bitterly till his slaves came. "Eh! master, what are you weeping about?" And he said, "I am not weeping because I fear my father, I weep because of losing the gifts that my father wished to

Akamwambia, tunu gani inavyokuliza mno hivi? Akawaambia, baba ameniambia atanioza mke mzuri, atanifanya na harrusi miezi minne, naye ameniambia atajua kama mimi ndiyo mwanawe, sasa zote tatu sikupata hatta moja, bassi mimi nina buddi na kulia kwa kuyakosa haya? Bassi tena nitakwenda zangu, nitamjibu.

Hatta alasiri akaenda kwa babaye, amwambia, Baba, masalkheiri! Babaye asimwitikie. Akanyamaa. Akamwambia, zi wapi tende? Akamwambia, tende, baba? tende zimekwisha liwa na ndege. Akamwambia, enende kamwambia mama yako ndani akupe dusamali, uvae, akupe na barakoa, uvae, akupe na kanzu, na suruali uvae, akupe na shela ya kujitanda, akiisha, atafute mume akuoze. Niondokelee mbele ya uso, sipendi kukuona.

Akaondoka mkewe, akamwambia, vijana hawa hawaendei kutazama huu mtende, kwenda kucheza na kulala. Wallakini tufanyeje? Na tungoje hatta safari hii tena uzaapo.

Akakaa Sultani muda miezi mingi kupita. Mtende ukazaa; akaletewa khabari shamba na nokoa wake, Bwana, mtende umezaa. Umezaa kama mwaka jana, ao mwaka huu zayidi? Amwambia, Bwana, kitu kikiwe kidogo, mtu hakitumaini, kama mtu anakitumaini kitu kilicho kidogo ningekwambia bwana, mtende huu ni nyingi kuliko miaka yote, wallakini ni kitu cha kupukutika, lakini na tutazame hatta zitakapopea. Amwambia, vema, ukiziona zinapokwanza kuanguka na mapooza, njoo nambie. Akamwambia, Inshallah, bwana.

present me with." And he said, "What sort of gifts are they which make you weep so excessively?" And he said, "Father told me he would marry me to a beautiful wife, that he would make me a marriage-feast of four months, and he told me that he should know that I was his son; now of all these three, I have not got one, now can I help but weep at missing these? Well then, I will go and give him my answer."

It was afternoon when he went to his father, and says to him, "Father, *Masalkheir!*" [good afternoon], without his father's answering him. And he was silent. And he said, "Where are the dates?" And he said, "The dates father? The dates are already eaten by the bird." And he said, "Go and tell your mother inside to give you a headkerchief, and put it on, to give you a mask, and put it on, to give you *kanzu* and trousers, and put them on, to give you a veil to cover yourself with, and then let her look out for a husband, and marry you. Go away from before my face, I hate to see you."

And his wife arose, and said to him, "These youths do not go to look at the date-tree, they go to play, and to sleep. However, what are we to do? Let us wait till this time of its bearing."

And the sultan waited while many months passed. And the date-tree bore; and news was brought to him from the plantation by his headman, "Master, the date-tree has borne." "Has it borne like last year, or this year more?" He says, "Master, when a thing is young a man is not sure about it; so far as man can be sure about what is young, I should say, master, the dates this year are more than last, but they are things that get shed, let us see when they are grown." He says, "Very good, when you see the abortive ones beginning to drop, come and tell me." And he said, "Please God, master."

Sultani yule ana paka, ampenda sana, na paka mzuri sana, na yule paka mkuza sana, paka yule mwanzo wake aliyekikamata kuku vidogo vitoto. Akaambiwa Sultani, paka anakamata kuku, akawaambia, paka wangu na kuku wangu, bassi mwacheni.

Tende zile zikawiva shamba, akaletewa khabari na nokoa wake, akamwambia, bwana, tende zinawiva sana, nathani zikikawia hatta kesho zitaharibika kwa sababu zilioiva; na mwaka huu hazikuanguka mapooza mengi, ni kutwa ni nane tissia, kwa ginsi ya mtende kupevuka sana. Bassi nilete mtoto atakuja kuungojea mtende. Sultani akawaambia wale wawili waliobaki, akawaambia, leo enendeni nyote wawili mwaliosalia. Wakamwambia, Ee walla, baba. Wakajifunga, wakaenenda hatta wakifika katika bustani.

Wakawaambia wale watumwa walio shamba. Wakawaambia, tumekuja sisi simba, tumekuja mtazama huyu ndege anayokuja akila tende hizi, bassi leo ajali yake imekwisha, na ajali yake ni katika mkono wetu. Wakawaambia, hapa sisi labuda bunduki isiwake moto. Wakawaambia, vema, bwana. Wakakaa kitako hatta usiku. Wakawaambia, kokeni mabiwi ya moto katika bustani. Wakakoka mabiwi ya moto. Ukawaka moto sana katika bustani mle, itakapoanguka sindano utaiona kwa sababu wanga wa moto. Wakakaa hatta saa ya saba ikipiga, likatanda wingu kuu la mvua, na tufani ikawa nyingi, hatta yalipokoma saa ya nane u nussu ikanya mvua sana, na baridi nyingi, na kiza kikawa kipevu, alipo hapa hamwoni aliyo hapa, labuda wasikilizana sauti, na kumwendea mwenziwe kumpapasa, ndipo atakapomjua

The sultan had a cat and loved it much, and the cat was very handsome, and growing fast, and what that cat caught for its beginning was a hen's little chicks. And the sultan was told, the cat is catching chickens, and he said, "The cat is mine, and the chickens are mine, let it be, then."

The dates ripened at the plantation, and news was brought by his head-man, and he said, "Master, the dates are ripening fast. I think if we delay till to-morrow, they will be the worse, because they are ripe, and this year not many abortive ones have fallen; in a whole day, eight, or nine, so much have they grown. So send me a son, that he may come and watch the date-tree." And the sultan told the two that remained, and he said to them, "To-day go both of you that are left." And they said, "All right, father." And they girded themselves and went on till they reached the garden.

And they told the slaves who were at the plantation. And they said to them, "We lions are come, we are come to look at this bird, which comes and eats these dates, so to-day is its fate sealed, and its fate is in our hands." And they said, "Perhaps we shall be here, and a gun may miss fire." And they said, "Very good, masters." And they sat till night. And they said to them, "Light bonfires in the garden." And they lit bonfires. And the fire blazed bravely there in the garden. If a needle were to fall, you would see it, because of the brightness of the fire. And they waited till one o'clock struck. And a great rain-cloud lowered, and there was a great storm, and when half-past two o'clock was passed, the rain fell heavily, with much wind, and perfect darkness. Any one in one place could not see who was in that place; perhaps, if they listened for one another's voices, and went feeling for their companions, they might know that this is

huyu mwenzangu; na mkifanya mzaha mtatiana vidole vya macho, kwa sababu kiza kikuu. Wakakimbia wale wote watumwa, wakaenenda wakaingia katika vibanda vyao, na wale vijana wakaondoka, wakaenda wakalala. Ndege akashuka akila tende akaruka akaenda zake.

Nao hawajaamka, na mvua haijaanuka, na tufani haijaondoka, wakalala wale hatta saa thenashara zikapiga, nao hawana khabari kama kumekucha, na mvua ingalikinya, na giza vilevile, na tufani vilevile imekaza. Wakalala, hatta saa moja ikapiga. Hatta saa ya pili akitolewa mtu mjini kwa baba yao—Chukua mwavuli huu enenda zako hatta shamba, gissi gani watoto hawa? Hatujapata khabari zao, wazima ao hawawezi, tutapata tende, hapana tende, uulize khabari zao, njoo twambie.

Akitoka na mvua yake hatta shamba. Akaenda akifikia kwa nokoa, hawajaamka, amefunga mlango, amelala. Akapiga, hodi! hodi!! hodi!!! Nokoa akamjibu, nani wewe? Akamwambia, mimi Hweduni. Ah! akamwambia, kufanya nini usiku wote na mvua hizi? Akamwambia, ninyi watu wa shamba ati, wajinga ninyi mna saa zenu katika nyumba. Akamwambia, Eh! Hweduni, unatucheka tutapata wapi saa, sisi watu wa shamba? Akamwambia, unazo saa kaisha si moja, si mbili. Akamwambia, hatta kuijua hiyo saa, mimi sijui. Akamwambia; huna majogoo, ndio saa ya shamba ati. Ukisikia jogoo anawika, jue kumekucha, ao ufajiri, bassi si saa yenu hizo?

my companion, and it was as when you are joking, and put your fingers on one another's eyes, so great was the darkness. And all the slaves ran away and went and got into their huts, and those youths got up, and went and lay down. And the bird came down and ate the dates, and flew and went away.

And they were not yet awake, and the rain had not yet held up, and the storm was not yet gone, and they were sleeping when six o'clock struck, and they knew nothing of its dawning, and the rain would have been falling, and the darkness the same, and the storm the same blowing hard. And they slept till seven o'clock struck, and at eight o'clock a man was sent out of the town by their father. "Take this umbrella, and go to the plantation. How is it with these sons? We have no news of them yet, whether they are well or ill, or we shall get dates, or there are no dates. Ask their news, and come and tell us."

And he went in the rain to the plantation. And h went and got to the head-man's, and they were not up, he had fastened the door, and was asleep. And he cried, Hodi! Hodi!! Hodi!!! The head-man answered him, "Who are you?" And he said, "I am Hueduni." "Ah!" he said, "what have you been doing all night in this rain?" And he said, "You country people, mark you, you are simpletons, you have your clocks about your houses." And he said, "Eh! Hueduni, you are making game of us; how should we get a clock, we country people?" And he said, "You have clocks and more, not one, nor two." And he said, "Even to knowing what such a clock is, I don't." And he said, "Are there no cocks? they are the country clocks, mind you! When you hear the cock crowing you know it's dawn, or early morning; are not they your clocks, then?"

Akitoka nje nokoa, wakaamkiana. Je! nipe habari ya mjini. Akamwambia, habari ya mjini njema, nimetumwa kuwatazama watoto, hatta sasa hakupata khabari zao, wazima wamekufa, wagonjwa, tende Sultani atapata alimbuke, ao hapati, bass. Akamwambia, twende nikupeleke waliko watoto. Akaenda, akawakuta wakakaa maongoni wote wawili, wamejikunyata wanatetemeka kwa baridi yalivyowashika.

Wakamwambia, Je! Hweduni! habari za mjini? Akawaambia njema, akina bwana, baba yenu salaam, baada ya salaam amwona kimya hatta sasa, jua limekuwa saa ya nne. Ah! kweli? Akawaambia, kweli saa ya nne, bwana. Wakamwambia, siye tunanena labuda sasa ufajiri? Akawaambia, hakuna bwana, mimi nimeondoka mjini saa ya pili, nalipotumwa huku shamba. Bassi yee, akina bwana, Bwana anauliza, atakula tende mwaka huu, ao hali? Akaondoka yule mmoja, umwambie atakula mwaka huu tende, pana mwaka huu, pana sasa hivi. Ngoja nikukatie, nikupe ukampelekee.

Yule nduguye akamwambia, wewe unasema kwa akili yako, ao una wazimu? Akamwambia, kwa nini? Akamwambia, nakuuliza kama umenena kwa akili yako, nipate kujua kujibu. Akamwambia nanena kwa akili yangu, wala sina wazimu. Akamwambia, wewe una wazimu khálisi, tena wazimu wako wa kutiwa pingu, na mti kati, na mnyoo, ndipo ufanywe dawa upone. Akamwambia, kama wewe huna wazimu, hungenena maneno kama hayo, kwenda kumwambia baba. Akamwambia, kwa nini?

And the head-man came out, and they greeted one another. "Well! give me the news of the town." And he said, "The town news is good; I am sent to see the lads; up to this time he has no news of them, whether they are alive or dead, or sick, whether the sultan will get any dates to taste, or not, that's all." And he said, "Let us go, I will take you where the lads are." And he went and found them both on their backs, drawn up together, and shivering with the cold that had got hold of them.

And they said to him, "Hullo, Hueduni, what news from the town?" And he said, "Good, my young masters; your father's compliments, and after the compliments, he has heard nothing, till now the sun is at ten o'clock." "Ah! Is it true?" And he said "It is true, ten o'clock, master." And he said, "Weren't we saying perhaps it is getting to be morning?" And he said, "Not at all, masters; I left the town at eight o'clock, when I was sent into the country here. Then he asks, my young masters, shall he eat dates this year, or not?" And one of them got up and said, "Tell him, he shall eat dates this year, while it is this year, while it is this time present. Wait and let me cut for you, and give you to take to him."

His brother said, "Are you talking with your wits about you, or are you mad?" And he said, "How so?" And he said, "I ask you, did you speak with your wits about you, that I may know what to answer." And he said, "I speak with my wits about me, and I am not mad." And he said, "You are downright mad; you are mad enough to be fettered with a post between your legs, and a chain; that's the way to give you medicine to cure you." And he said, "If you were not mad, you wouldn't have talked in such a way, going and telling father!" And he said, "How so?"

Hapa killa siku, na killa mwaka, unangojewa mtende, na ndugu zetu wasilale hatta marra moja, na wakapotewa na usingizi. Marra moja akizindukana tende zimeliwa. Bassi sisi walioondoka tokea saa saba mtendeni, tukaja zetu hapa tukalala hatta sasa saa ya 'nne, tende hizi zitungoje sisi? Killa siku watu hulala chini ya mtende, na ndege huja akala tende akaenda zake. Eh! sisi tumelala huku nyumbani, ndege huyu atangojea sisi?

Ah! Labuda báhati yetu kwa mvua ile, na giza lile, na tufani ile, labuda yule ndege hakuja. Akamwambia, bassi mvua zile, na giza lile, na tufani ile haimkatazi ndege kuja kula tende. Bassi, mimi ninakwenda tazama. Enenda wewe ukatazame, mimi siendi pahali, najua tende hakuna. Niende yani kusumbuka burre, nikapate mvua, nipate na baridi, nipate na umande wa burre, nami najua tende hakuna katika mtende, zimeliwa na ndege zote. Lakini yule anaokwenda mpumbavu, ataka kudanganya roho yake, kama hamsadiki, na ngojeni hatta atakaporudi.

Yule akaenda, hatta katika mtende, akaona hamna tende hatta moja, hatta mapooza yalioanguka chini hapana. Akarudi hatta akafika kwa nduguye. Je! tende ziko? Akamwambia, Ee bwana wee, mwenyi kuuona mteude, akiambiwa mtende huu mwaka huu ulizaa, tena jana yalikuwamo tende, hasadiki, gissi ya mtende walipo kuharibika, hatta dalili ya kuambiwa mtende huu umezaa hapana.

Akamwambia, mimi sikukwambia papa hapa, kama hakuna kitu? Sasa nipe shauri, pana shauri sasa? Na twende kwa baba yetu, tukaenda tukamwambia, tende

"Every day and every year here, the date-tree is watched, and our brothers only slept a moment, and they were ruined by their sleep. And when in a moment they woke up, the dates were eaten. Now we came away from the date-tree as long ago as one o'clock, and came here and slept, till now it is ten, are those dates to wait for us? Every day people sleep under the date-tree, and the bird comes and eats the dates, and goes away. Eh! We have slept here in the house, would the bird wait for us?"

"Oh! perhaps we are lucky, through the rain, and the darkness, and the storm, perhaps the bird did not come." And he said, "The rain, and the darkness, and the storm would not hinder the bird from coming and eating the dates." "Well, I am going to look." "Go you and look, I am not going anywhere, I know there are no dates; what should I go for? to be put out of my way for nothing, to get rain, and wind, and mist for nothing; and I know there are no dates on the tree, they have all been eaten by the bird. However, he is a fool that is going, he wants to deceive his soul; if you don't believe it, wait till he comes back."

He went as far as the date-tree, and he saw there were no dates, not even one, and the withered ones that had fallen down were not there. And he returned, and came to his brother. "Well, are there any dates?" And he said, "Oh, master, I say, any one who looked at that date-tree would say, if he was told that the date-tree bore this year, and even yesterday there were dates on it, he would not believe it, so destroyed are the dates: even the signs to tell that the date-tree has borne are not there."

And he said, "Did I not tell you in this very place that there was nothing? Now, give me advice: is there any plan now? Are we to go to our father, and go and tell him, the dates are eaten by the bird, we have not got

zimeliwa na ndege, hatukupata hatta moja, nasi tumekuja, wewe kisu, sisi nyama, utakalo lote, ututende? Akamwambia, vema, twende zetu.

Wakaenda hatta kwa baba yao. Wakamkuta, amekaa ukumbi wa ndani. Wakamwamkia, asiitikie. Akaondoka mkewe akamwambia, Bwana, watoto wakikuamkia, waitikie, kwani hasira yako ndio sumu yao ya kuwaua, na furaha yako ndio uzuri wa uso wao; bassi ufanyapo hivyo wewe, uwakasirikia watoto wako wambao uwaweza kuwatenda killa jawabu. Bassi huna haja kuwakasiri, wala kuwafanyia ghathabu, wala usiwafanye uchungu. Bassi, mke wangu, kawakatie kisuto, na kisuto wape na ukaya, kwani vijana hivi vimekuwa waanawake, hawamfai mtu ulimwenguni ali mzima, watamfaa mtu akhera? Lakini miye bassi, sina shughuli nao.

Wakakaa hatta muda wa miezi kupita, mtende ukazaa, ukawacha kuzaa, ukawayawaya. Mwenyi kuziona tende ndogo, nazo changa, mtu akiziona mbali hunena pevu, kwa ginsi ya tende kuwa nene, kwa ginsi ya mtende kusitawi, na tende gissi ya kuwa na nguvu, na killa tawi limejaa sana.

Akaondoka nokoa kwa mguu wake hatta kwa bwana wake, akamkuta bibi yake. Akamwambia, Bibi, bwana yu wapi? Akamwambia, yuko ndani, ngoje. Asipate mda akatoka kule ndani, akamwambia, Je! Nokoa! khabari ya shamba? Akamwambia, Shamba, bwana, kuzuri, shamba kwema, na khabari za shamba bwana, mtende umekithiri kuzaa, tena zimekuwa nene tende, ukiziona hapo zilipo changa, mtu hunena pevu, na akiambiwa hizi

even one, and we are come, you are the knife, and we are the animals, whatever you will, do it to us?" And he said, "Very good, let us go."

And they went to their father, and they found him sitting in the inner porch. And they saluted him, without his replying. And his wife arose and said, "Master, when your children salute you, reply to them, for your anger is deadly poison to them, and your joy is the beauty of their countenances; so, when you do thus to them, you grieve your children, with whom you can do anything. Now, you have no need to hurt them or to be angry with them, and do not be bitter against them." "Well, then, my wife, cut them a *kisuto*, and give them a *kisuto* and a head-cloth, for these young men are become women, they are no good to a man in this world while he is alive, and will they be any good to him in the next? But as for myself, I have nothing more to do with them."

And they waited while months passed, and the date-tree bore, and when it left bearing it swayed down. Anyone who saw the little dates while they were very young, if the man saw them at a distance, he would say they were full grown, so plump were the dates, so flourishing was the date-tree, and so vigorous the dates, and every bunch was well filled.

And the head-man walked over to his master's, and met with his mistress. And said to her, "Mistress, where is the master?" And she said, "He is inside, wait." In no time he came out from within, and said, "Well! Head-man, what news from the plantation?" And he said, "At the plantation it is beautiful, at the plantation it is good; and the news of the plantation, master, is that the date-tree has borne vastly, and then the dates are plump; if you see them there, while they are very young, a man would say they were full grown, and if he was told they

ni changa, hasadiki. Na killa tawi lamwambia mwenziwe, jongea huku, nipishe mimi nikae.

Akamwambia, nasikitika mimi mtu mwenyi watoto saba, miaka mitano mtende wangu umeliwa na ndege, sikupata kulimbuka hatta kokwa moja, na mwaka huu vilevile, utaliwa na ndege.

Yule mtoto aliokaa jikoni akasikia maneno yale aliyoyanena Sultani Majnuni. Akaondoka yule kijana, akamwambia, baba, mwaka huu utakula tende. Akamwambia, baba yangu, kama mwaka huu sikukulisha tende kwa mkono wangu, na jamii ya matajiri yaliomo katika mji, na jamii ya Wazungu waliomo katika mji, na jamii ya Banyani waliomo, na jamii ya Wahindi waliomo, na maskini waliomo katika mji wetu, kwani haya ni matawi matano yaliomo katika mtende. Akamwambia, bassi, killa tawi ntawapa kabila mojamoja, na kabila ziliomo katika mji ni tano, mna sisi Waarabu, mna na Wazungu, mna na Banyani, mna na Wahindi, mna na jamii za maskini waliomo. Akamwambia, bassi mimi baba ninakwenda mwaka huu, kwenda kuungoja mtende.

Baba yake na mama yake wakacheka sana, wakaona maneno yake yale yote upuuzi. Babaye hakukubali maneno yale, wala mamaye, wanamwona, mwanetu anazumgumza, na tumwache azumgumze hatta shauko yake yamwishe ya kuzumgumza.

Hatta akaletewa khabari Sultani, tende zimewiva. Akatoa khabari Sultani ya kutafuta mtu kwenda kuungojea mtende. Yule mwanawe aliobaki wa saba akasikia, akamwambia, ginsi gani, baba, umetoa khabari ya kutafuta mtu wa kuungojea mtende, nami mwanao mmoja nipo bado nimesalia. Akamwambia, Ah! sita hawakufaa,

were very young, he would not believe it. And every bunch says to its neighbour, 'get on one side here, and let me through, that I may hang.'"

And he said, "I am grieved, I, a man with seven sons, and five years my date-tree has been devoured by a bird; I have not had so much as a stone to taste, and this year just the same, it will be devoured by the bird."

The lad who sat in the kitchen heard those words which Sultan Majnún said. And the youth arose and said to his father, "This year you shall eat dates." And he said, "My father, if this year I have not fed you with dates with my hand, and all the rich men that are in the town, and all the Europeans that are in the town, and all the Banyans that are in it, and all the Hindees that are in it, and the poor that are in our town, for these are the five bunches that are on the date-tree." And he said, "So each bunch I will give to a several nation, and the nations that are in the town are five. There are we Arabs, there are Europeans, there are Banyans also, there are Hindees also, there are, too, all the poor that are in it." And he said, "So I, father, am going this year to watch the date-tree."

His father and his mother laughed heartily, and thought his words idle talk. Neither his father nor his mother accepted his words; they thought, our son is amusing himself, let us leave him to his amusement, till his liking for this amusement is over.

At last news was brought to the sultan that the dates were ripe. And the sultan gave out word to look for a man to go and watch the date-tree. His son, he who was left of the seven, heard it, and said "How is it, father, that you have given out word to look for a man to watch the date-tree, and I your one son am still left?" And he said, "Ah! six were of no use; will you alone be of any

utafaa nawe moja? Roho yangu imefanya khofu, sababu ya mtende, nasikia umezaa sana, na tende nzuri, bassi naogopa kukupeleka kuzikosa tende kuzila. Akamwambia, na leo stahamili, nache niende baba, utazame nami bahti yangu, utakula tende, ao utazikosa.

Mkewe akamwambia, Bwana, mwache aende mtoto, tujaribu, huenda tukapata tukala tende, ao tutakosa, bassi mwache aende mtoto. Akamwambia, mke wangu, miye sikataï kwenda mtoto, roho yangu hayamini. Akamwambia, haithuru bwana, mwache aende mtoto. Akamwambia, baba, kesho tukiwa wazima mimi, nawe, na mama, kesho utakula tende baba. Akamwambia, na nduguzo walinena vivi hivi, kama baba utakula tende, nami sili. Akamwambia, haya enenda zako shamba.

Hatta alipofika katika bustani, Akawaambia watumwa wote wa shamba, laleni. Wakamwambia, Ah! bwana tutakuacha pekeyako? Akawaambia, usiku haunili kama ntauogopa. Wakamwambia, bass, bwana, kua heri. Akawaambia, kua herini.

Na yule kijana akaingia ndani akalala, akalala sana hatta saa ya saba ikipiga, akiondoka akija hatta mtendeni. Akakaa kitako akitafuna bisi, na zile bisi ndani zina changarawi; hutafuna zile bisi, akitaka kusinzia, hutafuna ile changarawi, akiamka, ikawa kazi hiyohiyo, hatta yule ndege akija, naye amemwona.

Yule ndege alinena, hapana mtu, kwani yeye alikaa mbali na mtende. Hatta alipotua palipo mtende, yule kijana akaondoka, alipotaka kunyosha mdomo kula tende, amemshika bawa.

Ndege kuondoka kwake panapo mtende aliruka,

good? My soul is afraid, for I hear that the date-tree has borne well, and the dates are fine, so I am afraid of sending you and missing eating the dates." And he said, "Have patience to-day, and let me go, father, and see my luck, whether you will eat dates, or miss them."

His wife said, "Master, let the child go, and let us try, perhaps we shall get dates and eat them—or we shall miss them—let the child go, then." And he said, "My wife, I do not refuse the child's going, but my heart distrusts him." And she said, "Never mind, master, let the child go." And he said, "Father, to-morrow if you, and I, and mother be alive, to-morrow you shall eat dates, father." And he said, "Your brothers said just the same, 'Father, you shall eat dates,' and I have eaten none." And he said, "Come, be off to the plantation."

When he reached the garden, he told all the slaves of the plantation, "Go and sleep." And they said, "Ah, master, shall we leave you by yourself?" And he said, "The night will not eat me, that I should fear it." And they said, "Very well, master, good-bye." And he said, "Good-bye to you."

And that youth went inside and slept, and slept soundly till one o'clock struck, and he arose and came to the date-tree. And he sat chewing parched Indian corn, and with the corn there was some sandy grit; and he chewed the corn, and when he was inclined to dose, he chewed the grit with it, and woke himself up, and thus he employed himself till the bird came, and he saw it.

The bird said, "There is no one here," for he was sitting some distance from the date-tree. And when it alighted where the date-tree was, the youth arose; and when it was going to stretch out its beak to eat the dates, he caught hold of its wing.

The bird flew away from where the date-tree was, and

akaruka naye kijana, hatta akafikilia naye juu. Akamwambia yule ndege, Ee, binadamu, umenifuata hatta huku nalikofika, ukianguka hapa hatta utakapofika chini, umekufa zamani, bassi uniache nikaende zangu, nawe nikakwache kwenda zako. Yule kijana akamwambia, mimi leo hapa sikwachi, utakapokwenda pote nitakwenda nawe. Akamwambia, mimi tende zako sikula, nami niache nende zangu. Akamwambia, mimi leo sikwachi, mimi hapa leo ni kama kupe na mkia wa ng'ombe. Akamwambia, niache nende zangu kumekucha tena. Akamwambia, mimi leo naliokwambia husikii? mimi hapa sikwachi, labuda uniue. Akamwambia, ndugu yangu sita hawapendezi kwa baba kwa sababu yako wewe, huja akila tende, bassi ntakuachiani leo? Mimi leo baba yangu atakuona, na ndugu zangu sita watakuona, na mama yangu atakuona, na wote watu waliomo katika mji wetu watakuona, mkubwa kwa mdogo, mtumwa kwa mngwana, mke kwa mume, hawa wote watakuona leo, ndio roho ya baba yangu leo itafurahi.

Akamwambia nache, kunakucha, nami tende zako leo sikula, bassi utafathali ukanacha, nami nikaenda zangu, nawe ukaenda zako. Akamwambia, mimi hapa leo siachi, labuda uniue. Akamwambia, bassi wewe hutaki kunacha, nitakurusha nikupeleke mbali sasa.

Akaruka naye sana juu, hatta yule mtoto akiona chini kama nyota. Akamwambia, je! umekuona kwenu? Akamwambia, nakuona kama nyota. Nikikutupa hapa, wewe utasalia? Akamwambia, nastahiba uniachie nife, kama kukuacha leo, sikuachi kabisa, utaporuka hatta ukafika mbingu, nami leo sikwachi.

flew with the youth, till it reached a great height with him. And the bird said, "O son of Adam, have you followed me even here, where I am arrived? If you fall here, you will be dead long before you reach the ground. So leave me to go my way, I will leave you to go yours." The youth said, "I shall not leave you here to-day; wherever you go I will go with you." And it said, "I have not eaten your dates, leave me to go my way." And he said, "I shall not leave you this day, I shall be to you to-day like a tick to a cow's tail." And it said, "Leave me to go my way, it is dawning." And he said, "Do you not not hear what I told you of myself to-day? I will not leave you here; possibly you may kill me." And he said, "My six brothers are hateful to my father because of you, coming and eating the dates; why, then, should I leave you to-day? To-day my father shall see you, and my six brothers shall see you, and my mother shall see you, and all the people who are in our town shall see you, great and small, slaves and free, women and men; they shall all see you to-day, that is what will rejoice my father's soul this day."

And it said, "Leave me, it is dawning, and I have not eaten your dates to-day; so you will be gracious and will leave me to go my way, and you go yours." And he said, "To-day I shall not leave you, perhaps you may kill me." And it said, "Well, you will not leave me, I will throw you off, and now I will take you far away."

And it flew with him very high, till when the lad looked on the earth he saw it like a star. And it said, "Well, do you see your home?" And he said, "I see it like a star." "If I throw you from here, will any of you be left?" And he said, "I had rather you let me go and I die, than leave you to-day. I will not leave you at all, even if you fly till you reach heaven, I will not leave you this day."

Akamwambia, kunakucha, nataka kwenda zangu uniachie, mtoto, tafáthal nitakwenda zangu. Akamwambia, sikuachi kabisa leo, utakapopita ntapita nawe, utakapokaa ntakaa nawe, utakapokufa ntakufa nawe, lakini leo mimi sikwachi.

Akashuka ndege hatta chini, akamwambia, sasa umefika kwenu hapa, nami nipe ruhusa nende zangu. Akamwambia, sikwachi. Akamwambia, tafáthal mtoto uniache. Akamwambia, Ndugu zangu aliopewa ukaya, amepewa, aliopewa kisuto, amepewa, aliovikwa kanzu na barakoa, amevikwa, na yote haya hayangewapata illa kwa sababu yako wewe, kwa kuja kula tende.

Akamwambia, tafáthal, bassi kunakucha sasa bwana, nache, hichi kikomo cha leo, sitakuja tena hapa, wala sitakula tena tende hizi, wala sitapita tena mtaa huu, tafáthali kijana niache nende zangu.

Akamwambia, kama wewe hutaki kuniacha na tupane wahadi mimi nawe. Amwuliza, upi? Akamwambia, mimi nitakupa wahadi, niponye la jua, nikuponye la mvua. Akamwambia, mbona? Sikuamimi. Akamwambia, twaa haya maneno yangu, utakapopita po pote utanipata. Eh! ntakupataje? Akamwambia, ukitwaa hili nyoya, ukitia motoni nikisikia harufi yake, nitakapokuwa pahali gani nitakuja. Akamwambia, bassi nami kunakucha, tafáthali watu wasinione, niache niende zangu. Akamwambia, bassi kua heri, enenda zako. Akamwambia, rafiki yangu, kua heri sana. Amwambia, utakaponiita,

And it said, "It is dawning, I want to go my way; suffer me, child, I beg of you, to go my way." And he said, "I will not leave you at all this day; where you pass I will pass with you; where you stay I will stay with you; where you die I will die with you; but this day I will not leave you."

And the bird descended to the earth and said, "Now you have reached home here, give me permission to go my way." And he said, "I will not leave you." And it said, "I beg of you, child, let me." And he said, "My brothers, he who was given a head-cloth, has been given it; he who was given a *kisuto*, has been given it; he who was clothed in a *kanzu* and mask, has been clothed in them; and none of these things would have happened except for your coming and eating the dates."

And it said, "I beg of you—it is dawning now, master—leave go of me. To-day is the finish, I will not come here again; I will not eat those dates again; I will not pass through this quarter again; I beg of you, young man, let me go my way."

And it said, "If you will not let me go, let you and me make a covenant." And he said, "What covenant?" And it said, "I will give you a promise; save me from sun, I will save you from rain." And he said, "How? I don't trust you." And it said, "Take what I say, and where you may go—wherever it may be—you will have me." "Eh! How shall I get you?" And it said, "If you take this feather, when you put it in the fire, I shall perceive the smell in whatever place I shall be, and I will come." And it said, "Now then, it is dawning, I pray you do not let people see me; leave me to go my way." And he said, "Well, good-bye; go your way." And it said, "My friend, fare you very well." And it said to him, "When you call me, if it shall be in the sea, I will come."

itakapokuwa katika bahari, ntakuja. Akamwambia, vema. Akaruka, akaenda zake.

Mtoto akirudi katika mtende, akauona mtende, akaziona na tende, akaona na roho yake imefurahi, moyo uliona nafsi yake kama alikuja mtu akamwambia, haya ondoke ende peponi, gissi ya roho yake alivyoiona nzuri, alivyoiona imefurahi, alivyoiona mwili wake na nguvu, anavyojiona macho yake yana nuru. Akacheka kijana sana, akanena hii ni bahati yangu mimi, mkaa jichoni. Walikuja simba sita hapa, killa mtu upanga na ngao, na jamvia kiunoni, na bakora mkononi, na killa kijana amwambia mwenziwe, jongea huku nipishe nami. Kwanza vijana vina nguvu, la pili vijana vizuri, la tatu wajuikana sana katika mji kuliko mimi mkaa jichoni. Lakini hii bahati yangu Muungu amenipa. Kiwekwacho na Muungu, mwana Adamu hawezi kukiondoa, illa yeye aliokiweka.

Akiondoka kijana akamwambia, mtende, kua heri, nami nakwenda lala, alio akikula, sasa hatakula tena, leo hili limekuwa zingizi kumkomesha mzazi. Akaondoka, akaenda akalala.

Hatta usiku ulipopambauka, akija hatta pale mtendeni akajifunuka shuka, akalala. Hatta nokoa wake akaamka. Nikautazame mtende huo leo, kama tutapata haya makombo ya ndege yanaosalia, kwani mtende huu, mtu hauoni tende. Akija nokoa, hatta alipokoma nussu ya njia alipotupa macho kunako mtende kule, akauona mtende umemkalia tamu.

Akirudi mbio hatta nyumbani akipiga goma, wote wajoli wake wakaja, wake kwa waume, hatta watoto

And he said, "Very good." And it flew, and went its way.

The lad returned to the date-tree. And he saw the date-tree, and he saw the dates, and he felt his soul glad; and his heart felt itself as if one had come and said to him, "Come, rise up and go into Paradise;" he felt such beauty in his soul—he felt so joyous—he felt his body so strong—he felt his eyes so bright. And the youth laughed loud, and said, "This is my luck, mine, Sit-in-the-kitchen's." And he said, "Six lions came here, every man with sword and shield, and his dagger at his waist, and his stick in hand, and each youth said to his companion, 'Make room here that I may pass.' In the first place strong youths, in the second handsome youths, in the third, well-known in the town, more than I, Sit-in-the-kitchen. But this my luck, God has given it me. What is laid up by God, no son of Adam can take away, save he for whom it is laid up."

And the youth arose, and said, "Farewell, date-tree, I am going to lie down; what ate you, now will eat you no more. To-day there is a sleep like that which puts an end to child-bearing." And he arose, and went and lay down.

And when the night had turned to daylight, he came there by the date-tree, and covered himself with a sheet, and slept. At last his head-man awoke. "Let us look at the date-tree to-day, whether we are to get the bird's scraps that are left, for as to this date-tree, no one will see its dates." The head-man came, till when half the way was past, and he cast his eyes towards where the date-tree was; he saw that the tree had remained in good condition.

He ran back to his house, and beat the large drum, and all his fellow-slaves came, women and men, and even the

wakachukuliwa. Je! nokoa tupe, khabari waliotutia. Akawaambia, naliokutiani? Wakamwambia, twambia nokoa wetu. Akawaambia, bwana hakuzaa mwana, amezaa simba. Akawaambia, katazameni mkaa jikoni, alivyofunua uso wake leo kwa baba yake. Gissi gani, nokoa? Akawaambia, leo siku ya watu kula tende. Kweli, nokoa? Akawaambia, na'am.

Akawaambia, kwanza msiende kumwamsha illa twende tukampukuse, mwenyi kuku na achukue kuku, na mwenyi mbuzi na achukue mbuzi, na mwenyi mchele achukue mchele, na mwenyi mpunga na achukue mpunga, na mwenyi ngano achukue ngano, na mwenyi fetha achukue fetha; lakini mtama, na muhindi msichukue haya.

Watu wakaenda majumbani mwao, wakaja, aliochukua kuku amechukua, aliochukua mbuzi amechukua, aliochukua mchele amechukua, aliochukua mpunga amechukua, aliochukua ngano amechukua, aliochukua fetha amechukua. Wakachukua na ngoma, wakamkuta amelala chini ya mtende.

Wakaenda pale wakamchukua kwa baragumu, kwa zomari, kwa ngoma, na kofi, na vigelegele hatta kwa babaye.

Babaye aliposikia shindo linakuja njiani, na matawi la mtende limechukuliwa ndani ya pakacha, alipoona watumwa wa shamba wanakuja kwa furaha, alipomwona na mtoto amechukuliwa juu kwa juu, Sultani Majnuni alijua, leo nitakula tende. Akamwita, mke wangu! Akamwitika, lebeka, bwana. Akamwambia, bwana wa jiko leo atatuli-

children were carried along. "Hullo! head-man! give us the news which you have for us." And he said, "What have I got for you?" And they said, "Tell us, head-man of ours." And he said, "The master has not had a son born, he has a lion." And he said, "Look how Sit-in-the-kitchen has uncovered his face to-day before his father." "What is it, head-man?" And he said, "To-day is the day for people to eat dates." "Is it true, head-man?" And he said, "Yes, indeed."

And he said, "Don't go and wake him before we go and make him presents. He who has fowls, let him take fowls; he who has a goat, let him take a goat; he who has cleaned rice, let him take rice; he who has rice in the husk, let him take rice in the husk; he who has wheat, let him take wheat; he who has money, let him take money; but millet and maize, don't take those things.

The people went to their houses, and came; and he who had fowls to bring, brought them; and he who had a goat to bring brought it; and he who had cleaned rice to bring brought it; and he who had rice in the husk to bring brought it; and he who had wheat to bring brought it; and he who had money to bring brought it. And they brought the drum, and found him asleep under the date-tree.

And they went there and carried him away, with horns, and with clarionets and drums, with clapping of hands and shrieks of joy, even to his father's house.

When his father heard the noise coming along the road—and the bunches of dates were carried in baskets made of fresh leaves—when he saw the plantation slaves coming with rejoicing—when he saw his child, too, carried higher than all, Sultan Majnún knew, "To-day I shall eat dates." And he called, "My wife!" And she answered, "Here, master." And he said, "The master of the

sha tende. Aliposikia maneno yale, yule mwanamke aliacha kupika akaenda mbio darini. Akamwambia, nini, bwana? Akamwambia, tazama katika dirisha. Alipotazama amwona mwanawe anakuja kwa furaha na wale watumwa, waliokuja kwa furaha.

Babake akaamuru asikari, mfuateni, mkamtwae mtoto. Wakaenda asikari mbio, wakaenda wakamchukua hatta akifika kwa babaye.

Je! khabari mwanangu. Akamwambia, sina khabari, khabari yangu ni kufunua kinwa hakulimbusha tende. Akamwambia, na'am, ndio kuzaa huku nilimbushe mwanangu. Akichuma tende, akamtia baba yake kinwani. Akachuma tende, akamtia mama yake kinwani.

Akamwambia, huku mwanangu ndio kuzaa, si kama wale wapumbavu, si kama wale asherati. Akamwambia, Je! mwanangu walimfanyaje ndege huyu, mwalimngojea wewe na nani, ndege huyu. Akamwambia, ndege huyu nalimngojea mimi peke yangu, nami hamwona tena, wala hatakuja tena maisha yake, na maisha yako, na maisha ya wangine watakaokuja.

Akamwambia, mwanangu, hapana jambo lalionipendeza kwako, kama hili walionilimbusha tende, kwani nimekaa miaka mitano mimi sikupata kulimbuka tende. Nami nna watoto sita, wala si mmoja, wewe naliokwambia mpumbavu ndio walionilimbusha tende. Hawa mimi siwataki.

Akaondoka mamaye akaenda kwa mumewe, akamwambia, si wakatae, mwenyi kukataa mwana hukataa mwana wa haramu, na wewe Sultani Majnuni, ukiwakataa watoto hawa, watu watawaambia waana wa haramu, na mimi

kitchen will give us dates to eat to-day." When she heard those words, the woman left her cooking and ran up-stairs. And she said, "What is it, master?" And he said, "Look through the window." And when she looked, she saw her son coming with rejoicing, and the slaves, who were come rejoicing.

And his father ordered the soldiers, "Go after him and take the boy." And the soldiers went and ran and carried him, till they reached his father.

"Well! the news, my son?" And he said, "I have no news; my news is to open your mouth and I give you a taste of the dates." And he said, "Yes, this is having children, for my son to give me to taste." And he plucked a date, and put it in his father's mouth. And he plucked a date, and put it in his mother's mouth.

And he said, "This, my son, is having children; not like those fools, not like those good-for-nothings." And he said, "Well, my son, what did you do with the bird—you, and who else watched for the bird?" And he said, "As to the bird, I watched for it by myself; and I saw it, too, and it will not come again for its life, nor for your life, nor for the lives of those who are to come besides."

And he said, "My son, there is no single thing that has pleased me about you like this, that you have given me a taste of the dates, for I have waited five years and have not got a taste of the dates. And I have six sons, and yet I have not one. You, whom I called a fool, are the one who gave me a taste of the dates. As for them I want none of them."

And his mother arose and went to her husband, and said, "Do not reject them; he who rejects a son, rejects an unlawful son; and you, Sultan Majnún, if you reject these children, people will say they are not lawful children, and I, your wife, shall have no face before people.

mkeo sina uso kwa watu. Killa nitakapokwenda, katika ukumbi wa watu, sitaweza kuinua uso wangu kutazama watu pia, wake kwa waume, wangwana kwa watumwa, wadogo kwa wakubwa, wataniambia mimi kama nimezaa kwa haramu. Bassi wewe, Bwana, wapenda niambiwe maneno kama hayo na watu? Akamwambia, hasha, sipendi mimi waambiwe maneno mabaya na watu, licha ya haya hatta mangine mabaya, sipendi waambiwe na watu. Napenda mimi nikupe maneno mema na wote watu watakaosikia katika inchi hii ao inchi nyingine, wakiambiwa kama Sultani Majnuni humpa maneno matamu mkewe, hamkasiri mkewe, lile atakalo mkewe ndilo amfanyalo, na watu wangine watakufanya kama yale. Akamwambia, ahsanti, bwana wangu, ndilo jambo nalilotaka kwako, nami nimelipata. Na vijana na vikae kitako.

Bassi yule kijana kitinda mimba, akipendwa sana na babaye, na bibi akimpenda sana, na shangazi lake akimpenda sana na mjumba wake akimpenda sana, kuliko wale nduguze watu sita. Wale watu sita walikipendwa sana na mama yao, kuliko yule kitinda mimba. Yule mke akamwambia mumewe, siachi wingi kwa uchache, siachi waana sita hampenda mmoja.

Bassi wakakaa kitako, hatta yule paka wa Sultani akaenda akakamata ndama wa ng'ombe. Akaenda akaambiwa Sultani yule, paka amekamata ndama wa ng'ombe, akawaambia, paka wangu na ndama wangu. Wakamwambia, vema, bwana.

Wakakaa baada ya siku mbili tatu, akakamata koo la mbuzi. Wakamwambia, Bwana, paka amekamata koo la mbuzi leo. Akamwambia mbuzi wangu na paka wangu.

Wakakaa baada ya siku mbili, akakamata ng'ombe. Akaenda akaambiwa, bwana, paka amekamata ng'ombe. Akawaambia, ng'ombe wangu na paka wangu.

Whenever I go in the porches of people's houses, I shall not be able to lift up my face to look at anybody, women or men, free or slave, little or great; they will say of me that I have borne unlawfully. Now you, master, do you wish me to be spoken to by people in such words as these? And he said, "Far be it. I do not wish evil words to be uttered to you by people; neither these nor any other evil words do I wish to be uttered to you by people. I wish to give you good words myself, and all people who shall hear of us in this land, or any other, shall be told that Sultan Majnún gives sweet words to his wife; he does not vex his wife; what his wife wishes, that he does to her, and other people will act towards you in like manner." And she said, "Thanks, my master, that is the very thing I wanted of you, and I have obtained it. And let the youths stay quiet."

So that youth, the last born, was loved much by his father, and his grandmother loved him much, and his aunt loved him much, and his uncle loved him much, more than his brothers, though there were six of them. Those six were loved much by their mother, more than the last born. The woman told her husband, "I shall not give up plenty for fewness, I shall not give up six sons and love one."

So they lived quietly, till the Sultan's cat went and caught a calf. And the Sultan was told, "The cat has caught a calf." And he said, "The cat is mine, and the calf mine." And they said, "Very good, master."

And they stayed two or three days, and it caught a breeding-goat. And they told him, "Master, the cat has caught a breeding-goat to-day." And he said, "The goat was mine, and the cat mine."

And they stayed, till after two days it caught a cow. And he was told, "Master, the cat has caught a cow." And he said, "It was my cow and my cat."

Akakaa baada ya siku ya pili, akakamata punda. Akaenda akaambiwa, Sultani, paka amekamata punda, akawaambia, punda wangu na paka wangu. Akakaa baada ya siku moja, akakamata frasi. Akaenda akaambiwa Sultani, bwana, paka amekamata frasi. Akawaambia, paka wangu na frasi wangu. Akakaa akajikamatia ngamia. Akaambiwa Sultani, paka leo amekamata ngamia. Akawaambia, wamtakia nini, paka wangu na ngamia wangu, ninyi paka huyu hampendi mwataka ni'mue, killa siku kuniletea maneno maneno tu. Nami si'mui mwacheni ale ngamia, hatta mtu na ale.

Akakaa hatta siku ya pili, akakamata mtoto wa mtu. Akaenda akaambiwa Sultani paka amekamata mtoto wa mtu. Akawaambia paka wangu na mtoto wangu. Akakaa siku ya pili akakamata mtu mzima, akaenda akaambiwa, amekamata mtu paka, bwana. Akawaambia, paka wangu na mtu wangu.

Akahama mjini yule paka, akakaa kama katika Mnazimoja katika magugu. Bassi akipita mtu hwenda maji, humla, akiona ng'ombe akipita kwenda kuchungwa, akamkamata akala. Akiona mbuzi akamata, akila. Kitu akionacho cho chote kinachopita katika njia ile, akamata akila.

Watu wakaenda wakamwambia Sultani, Gissi gani Bwana, wewe ndio Sultani wetu, wewe ndio bwana wetu, wewe ndio ngao yetu, umemwacha yule paka bwana, amekwenda kaa Mnazimoja, akipita mtu humla, akipita ng'ombe humla, akipita punda humla akipita mbuzi humla, cho chote kitu kinachopita katika njia ya Mnazimoja hukamata akila, na usiku hushukia katika mji, aonacho

And it waited, till after the second day it caught a donkey. And he was told, "Sultan, the cat has caught a donkey." And he said, "My donkey and my cat." And it waited, till after one day it caught a horse." And the Sultan was told, "Master, the cat has caught a horse." And he said, "My cat and my horse." And it waited, and caught for itself a camel. And the Sultan was told, "To-day the cat has caught a camel." And he said, "What do you want with it? It is my cat and my camel; you don't like this cat, and want me to kill it; every day bringing me mere tales. And I shall not kill it; let it eat the camel, and let it eat even a man."

And it waited till the next day, and caught some one's child. And the Sultan was told, "The cat has caught some one's child." And he said, "The cat is mine and the child mine." And it waited till the next day, and caught a full-grown person. And he was told, "The cat has caught a full-grown person, master." And he said, "The cat is mine and the person mine."

And the cat removed from the town, and lived as it were on *Mnazimoja*, among the undergrowth. So if any one passed, going for water, it devoured him. If it saw a cow passing, going to be pastured, it seized it and ate it. If it saw a goat, it ate it. Everything it saw, which passed on that road, it caught and ate it.

The people went and said to the Sultan, "How is this, master? It is you who are our Sultan, it is you who are our master, it is you who are our shield. You have left that cat, master, to itself; it is gone to live on *Mnazimoja;* if a man passes, it eats him, if a cow passes, it eats it, if a donkey passes, it eats it, if a goat passes, it eats it, whatever thing it is which passes by that road of *Mnazimoja*, it catches and eats it; and at night it comes down into the town: whatever it finds in the town, it catches and eats

cho chote katika mji hukamata akala. Bassi, bwana, tufanyeje mambo haya?

Akawaambia, nathani ninyi roho zenu, paka huyu hampendi, wataka ni'mue, nami sita'mua paka wangu na hivyo anavyokula vyangu.

Bassi watu wakasangaa, hapana mtu anaothubutu ku'mua, na watu wamekwisha kuliwa na paka. Akakaa njia ya Mnazimoja, tena watu wasipite njia ile; paka akahama njia nyingine, akikamata vilevile.

Wakaenda wakamwambia Sultani, paka anahasiri watu. Akawaambia maneno yenu mimi siyataki, maneno yenu kwangu madogo, wala sisikii maneno haya, wala paka si'mui.

Watu wakahama njia ile wasipate. Akahama njia nyingine akafanya kama yale. Akaambiwa Sultani, amezidi paka, bwana, amekuwa mkali kabisa, hakipiti kitu mbele yake, amekidaka. Akawaambia, paka wangu na hicho anachotwaa changu. Wakahama watu, wasipite njia ile.

Akaona yule Sultani maneno yamekuwa mengi ya watu, aka'mweka mtu mwangoni. Killa mtu atakayekuja hapa kwa mashtaka ya paka, mwambia, bwana hapatikani. Akamwambia, Ee walla, bwana.

Bassi usiku paka huja mjini, akikamata killa apatacho, na ufajiri hurudi akaenda zake kiungani. Hatta mle viungani hamna watu; waliokimbia, wamekimbia, na waliokamatwa, wamekamatwa. Akajongea mbali ndogo mashamba yule paka, akikamata huko watu na nyama, na

it. So then, master, what are we to do, things being in this state?"

And he said, "I think in your souls you hate this cat; you want me to kill it, and I shall not kill it; the cat is mine, and these things it eats are mine."

So the people were astounded; there was no one who dared to kill it, and people had been already eaten by the cat. And it stayed on the road by *Mnazimoja*. And then, people not passing that way, the cat removed to another road, preying in the same way.

And they went and told the Sultan, "The cat is injuring the people." And he said to them, "I hate your messages; your words are little with me. I will neither listen to such messages, nor will I kill the cat."

The people removed from that road and did not pass along it. And it removed to another road and did as before. And the Sultan was told, "The cat has got worse, master; it is become perfectly savage, not a thing passes before it but it has seized it." And he said, "The cat is mine, and this which it takes is mine." And the people removed and did not pass along that road.

The Sultan found that the messages from the people were become many, and he placed a man at the door. "Every one who shall come here with accusations against the cat, tell him the master is not to be seen." And he said, "All right, master."

Well then at night the cat used to come into the town, seizing everything it could get hold of, and in the morning used to return and go away into the outskirts. Till there in the suburbs there were no people. Those who ran away had run away, and those who were caught had been caught. And the cat moved on a little further into the country, catching there people and animals; and at night it used to come into the town, and caught what it

usiku huja mjini, akakamata akipatacho na ufajiri akaenda shamba. Na killa watu wakimwendea kumpa khabari Sultani, kwa maneno ya paka, hawampati.

Akazidi kujongea mbele shamba yule paka, hukamata akipatacho, akipata kuku, akipata mbwa, akipata mbuzi, akipata ng'ombe, akipata mtu, cho chote kimpitiacho mbele yake hukamata, na asipokiona kitu cha kukamata hufanya juhudi ukitafuta, na usiku wa mjini, na ufajiri akaenda shamba. Kazi ikawa ileile, ya kukamata paka na Sultani hapatikani.

Hatta siku hiyo Sultani akanena, mimi leo natazama shamba, tendeni tukatazama, watoto. Akafuatana Sultani na watoto wale sita. Wakaenda hatta katika njia pana magugu, wale watoto sita huko nyuma, baba yao yu mbele. Yule paka akatoka katika mwitu, akiwaua watoto watatu. Watu wakaruka, paka! paka! paka! paka! Wakamwambia asikari, Je! Bwana tumtafute tu'mue. Akawaambia, tafuteni m'mue. Wakamwambia, Ee walla, bwana.

Akawaambia, huyu hakuwa paka tena, huyu jina lake nunda, aliokuja kunikamatia hatta waanangu. Wakamwambia, Bwana yule paka hatachagua, huyu mwana wa bwana, nimwache, ao huyu mke wa bwana nimwache, ao huyu jamaa yake bwana, nimwache; neno hili hakuna kwake la paka huyu kuchagua. Twakuchelea bwana hatta wewe kukula. Akawaambia, kweli hatta mimi atanila. Hatukwambia bwana, kama paka huyu anakwisha watu, ukanena, paka wangu na watu wangu? Akawaambia, kweli nimenena.

Wale asikari walipokwenda kumpiga yule paka, wangine

could get, and in the morning went into the country. And every party of people who went to the Sultan to give him information about the business of the cat could not get to him.

And the cat went on moving forward into the country, catching what it could get; and it got fowls, and it got dogs, and it got goats, and it got cattle, and it got people; whatsoever passed before it it caught, and when it found nothing to catch it exerted itself seeking for something; and the night was the town's, and in the morning it went into the country. The business went on just in the same way, the cat preying, and the Sultan not to be got at.

Till one day the Sultan said, "To-day I am going to look at the country; let us go, children, and look." And the six sons accompanied the Sultan. And they went on until in the road there was a thicket; the six sons were behind and their father in front. The cat came out of the forest and killed three of the sons. The people started, "The cat! the cat! the cat! the cat!" And the soldiers said to him, "Master, let us look for it and kill it." And he said, "Seek for it and kill it." And they said, "All right, master."

And he said, "This is no longer a cat, its name is *Nunda*, which came and caught from me even my sons." And they said to him, "Master, the cat will not make a selection, this is the master's son let me leave him alone; or, this is the master's wife, let me leave her; or, this is the master's relative, let me leave him; the cat has nothing like this in it to make selections." We fear for you, master, its eating even you." And he said, "True, it will eat even me." "Did we not tell you, master, how the cat was finishing people, and you said, 'My cat and my people.'" And he said, "True, I said it."

The soldiers, when they went to strike that cat, some

wakauawa, wangine wakakimbia. Yule Sultani akarudi na watoto wale, akaja akazika.

Yule mtoto wa saba, alio nyumbani, alipoona khabari zile za nduguzo walipouawa na paka, akamwambia mama, nami nitakwenda, paka aniue kama alivyoua ndugu zangu. Akamwambia, wee utakwendaje mtoto peke yako? Akamwambia, mimi nitakwenda kwa uchungu wa ndugu zangu, siku moja mtu kuondokewa na watu watatu katika dunia, bassi mtu huyu asifanye uchungu? Bassi mimi ntapotea, nikamtafuta yule paka aliowaua ndugu zangu. Akamwambia, vema mwanangu, lakini mimi sipendi uenende. Akamwambia, hawa wamekufa na wende ukafe, juu ya donda si donda? Akamwambia, sina buddi mama ntakwenda kwa jambo hili, wala baba simwambii.

Yule paka tena amekimbia mbali sana. Akafanyizwa mikate na mama yake, akapewa na watu wa kumchukulia vyakula. Akapewa na mkuki mkuu mkali kama wembe, na upanga wake. Akamwambia, mama buriani. Akatoka, akaenda zake.

Hatta alipokoma viungani akaona jibwa kubwa, akampiga, akamfunga, anamkokota. Akaja anakwimba.

Mamá wee, niulága
Nundá mla wátu.

Hatta akafika hatta karibu na mji. Mama yuko juu, akamwona, akamsikia anakwimba,

Mamá wee, niulága
Nundá mla wátu. (*Marra 'nne.*)

Akamjibu mamake, akamwambia,

Mwanángu, si yéye
Nundá mla watu.

of them were killed and some of them ran away. The Sultan returned with his sons, and came and buried them.

The seventh son, who was in the house, when he learnt the news of his brothers who were killed by the cat, said to his mother, "I too will go, that the cat may kill me as it has killed my brothers." And she said, "How will you go, son; by yourself?" And he said, "I shall go in anger for my brothers; for a man to lose out of the world three people in one day, should not such a one feel anger? So then I shall wander about and look for that cat who killed my brothers." And she said, "Very good, my son, but I do not like you to go." And she said, "These have died, and that you should go and die, is not that one wound upon another?" And he said, "I cannot help going, mother, on such a business, and do not tell my father."

The cat had run off to a great distance. And he had cakes made for him by his mother, and was given people to carry food for him. And he was given a great spear as sharp as a razor, and his sword. And he said, "Mother, a last farewell." And he went out and went away.

When he had passed the suburbs he saw a huge dog, and smote it, and tied it, and dragged it, and came singing,

> "O mother, I have killed
> The Nunda, eater of people."

When he arrived near the town his mother was up-stairs, and saw him, and heard him singing,

> "O mother, I have killed
> The Nunda, eater of people." (*Four times.*)

And his mother answered him and said,

> "My son, this is not he,
> The Nunda, eater of people."

Na yule mtoto amekaza kule kwimba,

Mamá wee niulága
Nundá mla watu. (*Marra tano.*)

Na mamaye akamjibu,

Mwanángu, si yéye
Nundá mla watu. (*Marra mbili.*)

Akamwacha yule jibwa.

Akamwambia, Ee! siye nunda, yule nunda mkubwa, uwache mwanangu, ukakaa kitako. Akamwambia, mama si jambo la kupatikana mimi la kukaa kitako. Akatoka akaenda zake mwituni.

Akaenda mbali kuliko siku ile, na watumwa wake waliomchukulia chakula. Akaenda akamwona fungo, aka'mua, akamfunga akamkokota, akija naye, hatta alipokoma nussu ya njia akaimba,

Mamá wee, niulága
Nundá mla watu. (*Marra sita.*)

Mwanángu, si yéye
Nundá mla watu. (*Marra tatu.*)

Akamtupa.

Akamwambia, mwanangu huachi ukakaa kitako? Utataabika sana, tazama siku hizi mbili umekuwa mweusi. Akamwambia, mama sina buddi na kwenda twaa kisasi cha ndugu zangu. Akamwambia, enenda.

Akaenda katika mwitu mbali zayidi kuliko juzi. Akaenda, akamwona ngawa, aka'mua, akamfunga, aka-

And the lad sang there louder and louder,

"O mother, I have killed
The Nunda, eater of people." (*Five times.*)

And his mother answered him,

"My son, this is not he,
The Nunda, eater of people." (*Twice.*)

And he left the great dog.

And she said, "O, this is not it, the nunda is larger; leave it, my son, and stay at home." And he said, "Mother, it is not a thing to be obtained that I should stay at home." And he set out and went away into the forest.

And he went further than the first day, with the slaves who carried food for him. And he went and found a civet cat, and killed it, and bound it, and dragged it, and came with it, till when he had ended half the way he sang,

"O mother, I have killed
The Nunda, eater of people." (*Six times.*)

"My son, this is not he,
The Nunda, eater of people." (*Three times.*)

And he threw it away.

And she said, "My son, will you not leave it and stay at home? You will be sorely troubled; see, in these two days you are sunburnt." And he said, "Mother, I cannot help going to avenge my brothers." And she said, "Go."

And he went into the forest further than two days before. And he went and saw a larger kind of civet cat, and he killed it, and bound it, and dragged it. And

mkokota. Alipokuja hatta alipokoma nussu ya njia, akaimba,

Mamá wee, niulaga
Nundá mla watu. (*Marra saba.*)

Mwanángu, si yeye
Nundá mla watu. (*Marra nne.*)

Akamtupa.

Akamwambia, utapata wapi nunda huyu naye mbali, nawe humjui alipo, utataabika sana mtoto, uso wako umebadilika kwa siku tatu hizi, utafathali ukakaa kitako. Akamwambia, sina buddi, mama, ya kuenenda. Akamwambia, mama maneno matatu nitapata moja kwa Muungu. Akamwambia, la kwanza mwanangu? Akamwambia, la kwanza ntakufa. Akamwambia, lapili, mwanangu? Ao ntampata nunda, ni'mue. Akamwambia, la tatu mwanangu? Ao ntamkosa nunda nirudi. Bassi matatu haya mama, sitakosa moja kwa Muungu. Akamwambia, mimi mwanangu napenda umpate huyu nunda uje nawe, na roho yangu nimwone, iwe safi. Akamwambia, bassi mama kua heri, naenda zangu.

Akaenda mbali kuliko siku ile, akaenda akamkuta punda milia, aka'mua, akamfunga akamkokota, akaja zake hatta nussu ya njia, akaimba,

Mama wee, niulaga
Nunda mla watu. (*Marra nane.*)

Mwanangu, si yeye
Nunda mla watu. (*Marra tano.*)

Akamwacha.

Akamwambia utafathali mwanangu, ukae kitako, roho yangu imefanya khofu, mwanangu. Akamwambia, una

when he was come, and had ended half the way, he sang,

"O Mother, I have killed
The Nunda, eater of people." (*Seven times.*)

"My son, this is not he,
The Nunda, eater of people." (*Four times.*)

And he threw it away.

And she said, "Where will you find this nunda. It is far off, and you do not know where; you will be sorely troubled, boy; your face is changed by these three days, I beg of you stay at home." And he said, "Mother, I cannot help going." And he said, "Mother, of three things, I shall obtain one of God." And she said, "The first, my son?" And he said, "The first is, I shall die." And she said, "The second, my son?" "Or else I shall find the nunda and kill it." And she said, "The third, my son?" "Or else I shall miss the nunda and come back. So of these three, mother, I shall not miss one from God." And she said, "For myself, my son, I should like for you to get this nunda and come with it, and for my soul to see it, that it may be clear." And he said, "Good-bye, then, mother, I am going."

And he went further than the other day, and met with a zebra, and he killed it, and bound it, and dragged it, and came home half the way, and sang,

"O mother, I have killed
The Nunda, eater of people." (*Eight times.*)

"My son, this is not he,
The Nunda, eater of people." (*Five times.*)

And he left it.

And she said, "I beg of you, my son, stay at home; my soul is afraid, my son." And he said, "What are you afraid of, mother?" And he said, "If, mother, your

khofu ya nini mama? Akamwambia, kama khofu yako mama ya kufa, nitakaa hatta lini, sina buddi ntakufa. Akamwambia, naenda zangu. Akamwambia, kua heri.

Akaenda akaingia katika msitu na nyika, akaenda, akamkamata twiga. Aka'mua, akafurahi sana roho yake, akanena, huyu ndio khalisi nunda. Akamfunga, akamkokota, hatta akija akikoma nuss ya njia, akaimba,

Mama wee, niulaga
Nunda mla watu. (*Marra kenda.*)

Mwanangu, si yeye
Nunda mla watu. (*Marra sita.*)

Akatwaa akamwacha.

Akamwambia, mwanangu, taabu unazo kupata peke yako, nawe unao nduguzo watu watatu hapa, hapana mmoja anaonena, naswi tumfuate yule mdogo wetu, kwenda naye mwituni, tukamtafute huyu nunda. Hapana. Wote wamekaa kitako na shughuli zao, unasumbuka peke yako, mwanangu. Akamwambia, tumbo waliotoka wewe ndio waliotoka wale, na baba yenu ndiye mmoja Sultani Majnuni. Si kwamba mna baba wawili, ukasumbuka peke yako, lakini baba yenu ndiye huyu mmoja. Akamwambia, mama killa mtu ana roho yake, tungezaliwa tumbo moja, na killa mtu ana roho yake. Akamwambia, bassi mwanangu usiende, hizi siku walizokwenda bass. Akamwambia, mama ndilo jambo lisio buddi, sina buddi ntakwenda. Mamaye akalia sana, na babaye akalia sana, sababu wamefanya khofu, kwa mwanetu atakufa, na huyu ndio mwana bora tulionaye. Lakini tutafanyaje? Hakubali kukaa.

Akaenda msitu na nyika, hatta akaenda akamkuta faru,

fear is of my dying, how long shall I remain? I cannot help dying." And he said, "I am going." And she said, "Good-bye."

And he went and entered into the forest and wilderness, and went and caught a giraffe. And he killed it, and his soul was very glad, and he said, "This is in very deed the nunda." And he bound it, and dragged it, till as he came and ended half the way, he sang,

"O mother, I have killed
The Nunda, eater of people." (*Nine times.*)

"My son, this is not he
The Nunda, eater of people." (*Six times.*)

And he took and left it.

And she said, "My son, the trouble you have to bear alone, and you have three brothers here; there is not one who says, 'Let us, too, follow our youngest brother, and go with him into the forest, and look for this nunda,' there is none. They all stay at home about their own affairs, and you alone are harassed, my son." And she said, "The womb you came from was the same that bore them, and you have one father, Sultan Majnún. It is not as though you had two fathers, and you alone are harassed, but you all have this one father." And he said, "Mother, every one has his own spirit, and though we be born from one womb, each one has his own spirit." And she said, "Do not go then, my son; these days that you have gone, let them suffice." And he said, "Mother, this is a matter that cannot be helped, I cannot help going." And his mother wept much, and his father wept much, because they feared that, "Our son will die, and this, the best son we have. But what shall we do? He will not consent to stay."

And he went into the forest and wilderness, till he

amelala katika mti mkuu, akawaambia watumwa wake, leo tumemwona nunda yule. Yu wapi, bwana? Yule chini ya mti. Ee, tufanyeje, bwana? Akawaambia, sasa na tule kabisa, tupate kwenda kumpiga, tumempata vema, akituua, bassi. Wakamwambia, haya, bwana, wakatoa mabumunda, wakala hatta wakashiba. Akawaambia, na killa mtu na ashike bunduki mbili, moja iwe chini, moja iwe mkononi mwake. Wakamwambia, Ee walla, bwana. Akawaambia, na tupige marra moja hizi zote. Wakamwambia, Ee walla, bwana. Wakaenda polepole ndani ya miiba ile, hatta wakaingia katika mwitu pale, wakamtokea kwa mgongoni wakamjongelea hatta akawa karibu yao, wakampiga, risasi zika'mingia sana. Akatoka mbio yule faru pale alipopigwa, akaenda, akaangukia mbali kidogo. Wakamfuata, hatta wakamwona ameanguka amekufa. Wakamfunga, wakamkokota muda wa siku mbili njiani, hatta walipofika nuss ya njia wakaimba,

Mama wee, niulaga
Nunda mla watu. (*Marra kumi.*)

Mwanangu, si yeye
Nunda mla watu. (*Marra saba.*)

Wakaja watu wengi kumtazama yule faru, wakamsikitikia sana yule kijana.

Babaye na mamaye wakalia sana. Wakamwambia, baba ukae kitako. Akawaambia, baba yangu, naliokwambia halirudi nyuma, kama kufa mimi hivyo ninavyokwenda killa siku, nami nimekwisha kufa, lakini sijui, bassi niacheni, mimi.

Babaye akamwambia, ntakupa mali uyatakayo, ntakupa na enzi yangu, uwe wewe Sultani, mimi nishuke, nikae

went and met with a rhinoceros, asleep under a great tree. And he said to his slaves, "To-day we have seen the nunda." "Where, master?" "That under the tree." "Eh! what are we to do, master?" And he said, "Now let us eat our fill, that we may go and smite it, we have found it well; if it kills us, so it must be." And they said, "Come on, master." And they took out their *bumundas*, and ate till they were satisfied. And he said, "Let every one take two guns; let one lie on the ground and one in his hand." And they said, "All right, master." And he said, "Let us fire all these at once." And they said, "All right, master." And they went gently in the midst of the thorns, till they got in by the tree, and came out upon it at its back; and they drew on till they were near it, and fired, and the bullets went hard into it. And the rhinoceros rushed out, running from where it had been struck, and fell down a little way off. And they followed it, till they saw it fallen down dead. And they bound it, and dragged it for the space of two days on the road, till when they reached half the way they sang,

"O mother, I have killed
The Nunda, eater of people." (*Ten times.*)

"My son, this is not he,
The Nunda, eater of people." (*Seven times.*)

And many people came to look at the rhinoceros, and were very sorry about the youth.

And his father and his mother wept much. And they said to him, "Father stay at home." And he said to his father, "What I have told you cannot be drawn back. If it is my death to go as I am going every day, I am dead already, but I know it not; let me go then."

His father said to him, "I will give you what property you please; I will give you, too, my royalty, that you may

mtu kwako wa kunipa chakula na nguo tu. Nawe usiende mwituni, mwanangu. Akawaambia, kua heri, baba, naenda, haya yako siyasikii.

Akaenda msitu na nyika, akaenda akamkuta ndovu amelala athuuri katika kichaka. Akawaambia watumwa wake, leo tumemwona nunda. Wakamwambia, vema, bwana, yu wapi? Akawaambia, yule katika kichaka, mtazameni sana. Wakamwambia, bassi bwana, hatumjongelei pale alipo? Akawaambia, tukimjongelea uso wake, kama anatazama huku tunakokuja sisi, hatatujia? Na akitujia atatuua sote. Lakini sasa na tufanye shauri tumtoe mtu mmoja akamtazame uso wake umelekea wapi, uje atwambie. Wakamwambia, vema, shauri jema bwana, na sisi bunduki ziwe tayari.

Akatoka mtwana wake mmoja, jina lake Kiroboto, akitambaa kwa magoti katika mwitu, hatta akakaribia alipo. Akamwona amelala, na uso umelekea upande mwingine.

Akirudi kwa magoti vilevile, hatta akafika alipo bwana wake. Je! tupe khabari. Akamwambia, habari njema, bwana. Akamwambia, yeye ndiye nunda? Akamwambia, miye, bwana, simjui, lakini huyu ndiye nunda bwana hana shaka; mpana, kitwa kikubwa, mashikio yake, nimeyaona bwana mkubwa sana. Akamwambia, ndiye bwana nunda.

Haya, na tule bassi, tupate kumwendea, wakatoa mabumunda, wakatoa na ladu, wakatoa na mkate wa kumimina, wakala; wakala sana, hatta wakashiba.

be Sultan, and I descend and be your man; you giving me only food and clothing; and do not go into the forest, my son." And he said to them, "Good-bye, father, I go; what you say I hear not."

And he went into the forest and wilderness, and he went and met with an elephant, asleep at noon in a shady place. And he said to his slaves, "To-day we have found the nunda." And they said, "Very good, master, where is it?" And he said, "In the shade yonder, look well at it." And they said, "Well, master, shall we not approach where it is?" And he said, "If we approach its face, if it is looking this way as we are coming, will it not come against us? And if it comes against us, it will kill us all. But now let us take counsel, and send one man, and let him see which way its face is turned, and come and tell us." And they said, "Very good; it is a good plan, master; and for the rest of us, let our guns be ready."

And one of his slaves went on, whose name was Kiroboto [a flea], and crept on his knees through the forest, until he reached where it was; and he found it asleep, and its face was turned in another direction.

And he returned on his knees in the same way, till he reached where his master was. "Well, give us the news." And he said, "Good news, master." And he said, "Is it the nunda?" And he said, "I, for myself, do not know it, master; but that this is the nunda, master, there is no doubt. It is broad, with a great head; and, master, I saw its ears very large." And he said, "This is the nunda, master."

"Come then, let us eat, that we may go after it." And they took out their *bumundas*, and they took out their *ladus*, and they took out their cakes and ate, and ate much, till they were filled.

Akawaambia, akina baba! Akawaambia, siku ya leo labuda ndio riziki yetu ya mwisho, bassi leo watu hutakana buriani, atakaopona atapona, na atakaokufa atakufa, lakini atakaopona kama mimi nimekufa, na akamwambie mama na baba asifanye msiba. Wakamwambia, haya bwana twende zetu tutapona inshallah.

Wakaenda zao kwa magoti, hatta wakifika pale kichakani, alipo. Wakamwambia, tupe shauri, bwana. Akawaambia, hapana shauri illa na tumpige tu marra moja. Wakampiga marra moja. Ndovu akawafukuza, killa akatupa bunduki yake aliokuwa nayo, hatta nguo waliovaa wakaziona nzito, wakazitupa kwa sababu ya kwenda mbio, killa mtu akapata mti akapanda. Ndovu akaenda zake akaanguka upande mwingine.

Wale wakakaa juu ya mti killa mtu tokea saa ya tissia hatta saa ya thenashara ussubui, hawana kula, hawana nguo, wamekaa kama siku walipozaliwa katika matumbo ya mama yao.

Yule kijana juu ya mti akalia sana. Akanena, mimi kama sijui kufa, ni huku leo kufa. Na killa mtu hamwoni mwenziwe. Yule kijana ataka kushuka juu ya mti aogopa, asema, labuda nunda yuko chini atanila, na wale watumwa wake vilevile, waogopa kushuka, wasema labuda nunda yuko chini atatula. Nao katika mwitu ulio mkuu, si pahali peupe.

Yule Kiroboto amemwona yule nyama alipoanguka, lakini aogopa kushuka peke yake, hunena, labuda pale alipoanguka, anena, yule mzima bado hajafa; hatta alipomwona mbwa anakuja kumnuka, akajua kama kweli amekufa.

And he said to them, "Little fathers." And he said, "To-day is perhaps the last we shall have need of, so to-day people would take a last leave of one another. He that will escape, will escape, and he that will die, will die; but he that shall escape, if I die, let him tell my mother and father not to grieve." And they said, "Come, master, let us go; we shall escape please God."

And they went on their knees till they arrived there in the shade where it was. And they said, "Give us a plan, master." And he said, "There is no plan, only let us fire all at once." And they fired all at once. And the elephant charged at them, and they threw away every man his gun which he had with him, even the clothes which they had on they thought heavy, and threw them away to run the better, and each man got to a tree and climbed it. The elephant went away and fell down some distance off.

And they remained every one on his tree from three o'clock until six in the morning; they had no food, they had no clothes, they sat as they were the day they were born.

The youth in his tree wept much, and he said, "I do not know death, but this is death to-day." And no one of them could see his companion. The youth wished to get down from the tree, but he feared and said, "Perhaps the nunda is there below, and will eat me." And his slaves, just in the same way, feared to get down, and said, "Perhaps the nunda is there below, and will eat us." And they were in a thick forest—there was no clear space.

Kiroboto had seen where the beast fell, but he was afraid to get down by himself. He said, "Perhaps there where it is fallen, it is alive still, and not yet dead; till he saw a dog come and smell it, and he knew that it was true it was dead.

Akashuka juu ya mti kwa nguvu, akapiga kikorombwe, akajibiwa kikorombwe, akapiga tena kikorombwe marra ya pili, akatega shikio lake—hivi—upande, apate kusikia atakapojibiwa kikorombwe kule, aenende. Akajibiwa kikorombwe marra mbili, akaenda hatta akawakuta wajoli wake wawili juu ya mti. Akawaambia, haya shukeni nunda amekufa. Wakashuka wale mbio, akija zao katta wakimkuta bwana wao, akawaambia, Je! Shindano! Akamwambia, tumefuatana bwana na Kiroboto, nunda amekwisha kufa, bwana, ushuke. Akashuka, akifika chini pale wakikutana wote. Killa mtu akatafuta nguo yake, akavaa. Wakatafuta bunduki zao, wakatafuta yale majamanda, yaliotiwa mabumunda, wakaja, watoto wamekonda kwa siku ile moja.

Wakakaa kitako kule wakala vyakula vyao, wakanywa na maji, wakaenda hatta kule alikoanguka nunda. Kijana alipomwona, akanena, ndiye nunda, ndiye, ndiye! Ah! kweli, bwana, ndiye.

Wakamkokota siku tatu njiani. Hatta wakatoka katika mwitu; roho yake ina furaha, ndiye nunda, akaimba,

Mama wee, ndi yeye
Nunda mla watu. (*Marra kumi na moja.*)

Mwanangu, si yeye
Nunda mla watu. (*Marra nane.*)

Ah! —— uthia huu, mwanangu, uliokupata! Na watu wa mjini wanataajabu udogo wako, na akili zako kwa kuwa nyingi. Na babaye akamwambia, hapa walipokuwa bass. Usende tena mbele. Akamwambia, baba, mimi sina buddi kwenenda, labuda Mwenyi ezi Muungu amenia-

And he got down from the tree with all his might, and he made a signal-cry, and was answered; and he made a second signal-cry, and held his ear thus on one side, to hear when his signal was answered, and go to that place. And his signal was answered twice, and he went on till he met with two of his fellow-servants on a tree. And he said to them, "Come along, get down, the nunda is dead." And they got down quickly, and came along till they found their master. And he said, "Hullo, Shindano!" And he said, "We have come with Kiroboto, the nunda is quite dead, come down, master." And he came down and reached the bottom, and there they all met. And each man looked for his clothes, and put them on. And they looked for their guns, and they looked for the baskets, in which their *bumundas* were, and they came [with them], and the young men had got weak through that day.

And they rested there, and ate their food and drank water also, and went to where the nunda had fallen down. When the youth saw it, he said, "This is the nunda, this is it, this is it." "Ah! true master, this is it."

And they dragged it three days along the road. Till when they came out from the forest, his soul was glad that it was the nunda, and he sang—

"O mother, this is he,
The Nunda, eater of people." (*Eleven times.*)

"My son, this is not he,
The Nunda, eater of people." (*Eight times.*)

"Ah! What trouble my son you have taken! And the people of the town wonder at your youth, and your understanding, it is so great." And his father said, "Here where you are, let that suffice. Do not go any further." And he said, "Father, I cannot help going. Perhaps Almighty God has laid out my death for me

ndikia mauti yangu kuwa huku hatika mwitu. Akamwambia, mwanangu, lile nalilokwambia nifuate. Akamwambia, Ee walla, bwana wangu, mambo yote nitakufuata, bwana wangu, lakini hili moja nami nipe hisa. Akamwambia, enenda, lakini safari hii ukirudi hutakwenda tena. Akamwambia, nami, baba, nikiwa mzima hatta nikirudi, roho yangu imenihubiri siendi tena. Akamwambia vema, mwanangu.

Akaenda zake msitu na nyika, hatta akapita mwitu mkubwa, akiona kilima kikuu sana, na kule juu ya kilima, kuna kilele kikuu sana. Akaona njia inakwenda hatta imeshuka chini ya kilima. Akawaambia, Je! watumwa wangu, shauri yenu. Wakamwambia, kama ipi, bwana? Akawaambia, shauri ya kwanza, sasa hapa tuliopo sisi, nataka tupande mlima mkuu hatta tufike juu ya kilele, tutazame gissi yake mji, tuna nafasi kupata kwenda mbele. Wakamwambia, Bwana, mbona sisi hatuwezi kupanda katika mlima. Akawaambia, kama nyie mwaogopa, jua limekuchwa, na tulale hapa hatta kesho. Wakamwambia, vema, bwana.

Wakatwaa mabumunda pale, wakatwaa na mkate wa kusonga, wakala, wakatwaa na ladu, wakala, wakashiba, wakanywa maji, wakalala; wakapata usingizi mwema sana. Killa mtu hakufahamu hatta ussubui jua linachomoa, wakaamshana, haya, ondokeni kumekucha. Tufanye shauri kungali na mapema bado.

Wakamwambia, haya, bwana, tumeamka, tupe shauri yako. Akawaambia, shauri ya kwanza, na pike wali, tule. Akawaambia, twaa, mpekeche moto mpike wali, tule upesi. Wakapika wali pale, wakaisha, wakamwambia, Bwana, wali umekwisha. Akawaambia, kama umekwisha, pakueni.

there in the forest." And he said, "My son, what I tell you, obey me in." And he said, "All well, my master, I will obey you in all matters, my master, but in this one excuse me." And he said, "Go; but if you return from this journey you will go no more." And he said, "And I, father, if I am alive to return, my soul informs me that I shall go no more." And he said, "Very good, my son."

And he went into the forest and the wilderness, till he passed a great forest, and saw a very great hill, and there on the top of the hill a very large peak. And he saw a path going along till it came down to the bottom of the hill. And he said, "Well, my slaves, what is your advice?" And they said, "As what, master?" And he said, "The first advice now here where we are, I want for us to climb the great mountain until we reach the top of the peak, that we may see how the town lies, [whether] we have room to go forward. And they said, "Master, why we cannot climb up the mountain." And he said, "If you are afraid, the sun is set, let us sleep here until to-morrow." And they said, "Very good, master."

And they took their *bumundas*, and their cakes, and ate, and they took their *ladus*, and ate, and were filled, and they drank water and slept, and got a very good sleep. Not one remembered till in the morning the sun was getting hot, and they woke one another. "Come, get up, it is daylight. Let us make our plan while it is yet early."

And they said, "Come, master, we are awake, give us your plan." And he said to them, "The first plan is, let us cook some rice and eat." And he said, "Take and rub the stick to get fire, and cook some rice, and let us eat quickly." And they cooked some rice there, and when they had finished, they said to him, "Master, the rice is done." And he said, "If it is done, serve up."

Akawaambia, leo roho yangu naiona itapata mambo matatu katika ulimwengu kwa siku ya leo. Wakamwuliza, la kwanza, bwana? Akawaambia, la kwanza, leo naona roho yangu, ntakufa. La pili, bwana? Nathani leo nitampiga nunda. La tatu, bwana? Akanena, nathani ntaonana na mama yangu, ntaonana na baba yangu ntaonana na mjumba wangu, ntaonana na shangazi langu, ntaonana na ndugu zangu, ntaonana na wote rafiki zangu. Wakamwambia, heri, bwana.

Wakakaa kitako pale, wakapakua wali, wakala, wakala sana, wakashiba. Wakaondoka. Akawaambia, na tupande sasa juu ya mlima. Wakamwambia, Ee walla, bwana. Akatangulia na watumwa wake, Shindano na Kiroboto. Wakapanda, wakaenda hatta walipotupa macho nuss ya mlima, wakaona chini mbali sana, wakaona na juu mbali. Akawaambia, msiogope na twende. Wamwambia, na twende hatta tufike juu ya mlima, tusipande juu ya kilele.

Wakaenda hatta walipofika juu ya mlima macho yao yaona mbali. Akawaambia, na tupumzike hapa juu. Hapa nafasi tele. Bassi wa leo tulale kuku huku hatta kesho, tufanye shauri. Wakamwambia, vema, bwana.

Akaondoka yule mtumwa wake mmoja, akazungukazunguka juu ya mlima. Alipotupa macho chini, aona nyama mkubwa, lakini kule chini kiza kwa miti hamwoni vema. Akamwita, Bwana! Bwana! Akamwitika, naam. Akamwambia, njoo tazame, bwana. Akaenda hatta akifika pale aliposimama Shindano, akamwambia, tupe macho

And he said, "To-day my soul feels that it will get three things in the world in the course of to-day. And they asked him, "The first, master?" And he said, "The first, to-day I feel in my soul, I shall die." "The second, master?" "I think to-day I shall strike the 'nunda." "The third, master?" And he said, "I think I shall meet my mother, I shall meet my father, I shall meet my uncle, I shall meet my aunt, I shall meet my brothers, I shall meet all my friends." And they said, "Good luck, master."

And they sat there and served up the rice, and ate, and ate freely, and were filled. And they arose. And he said to them, "Let us now climb up the mountain. And they said, "All right, master." And he went on in front with his slaves, Shindano and Kiroboto. And they climbed and went on, till when they cast their eyes half way up the mountain, they saw that it was a very long way down, and they saw it was a long way up. And he said, "Don't be afraid, let us go on." They said to him, "Let us go on till we get to the top of the mountain without climbing up the peak."

And they went on till they reached the top of the mountain, and their eyes saw to a great distance. And he said to them, "Let us rest here on the top. Here is plenty of space. This will do for to-day, let us sleep just here till to-morrow, and make our plans." And they said, "Very good, master."

And one of his slaves got up and walked all about on the top of the mountain. And when he cast his eyes down, he saw a great beast, but it was indistinct there below, because of the trees, he did not see it clearly. And he called, "Master! master!" And he answered, "Yes." And he said, "Come and look, master." And he went till he reached the place where Shindano was

chini sana. Yule mtoto akitazama, roho yake ikamhubiri kuwa ndiye nunda.

Akishuka yule kijana yeye na bunduki yake mkononi, na mkuki wake, hatta akipata nussu ya mlima, akatazama huyu, hapana buddi ndiye nunda. Mama yangu alinambia masikio yake madogo, na huyu yake madogo; alinambia, nunda mpana si mrefu, na huyu mpana si mrefu; alinambia ana mawaa mawili kama ngawa, na huyu ana mawaa mawili kama ngawa. Alinambia mkia wake mnene, na huyu mkia wake mnene; zile sifa zote zake alizoniambia mama yangu, hizi zote ndizo. Akarudi hatta kwa watumwa wake.

Alipofika kwa watumwa wake, akawaambia, na tule sana leo. Wakamwambia, haya bwana, tule. Wakala sana, wakala mikate, na mabumunda, na mkate wa kumimina, na ladu, wakashiba. Wakanywa maji. Akawaambia, mmekwisha? Wakamwambia, bwana, tumekwisha sisi, twakungoja wewe tu. Akawaambia, nami tayari.

Akawaambia lakini leo, akina baba, tusichukue vyombo vyetu kama safari ya kwanza. Vyombo vyetu na vyakula vyetu, na maji yetu, tuweke papa hapa, twende zetu kupigana kule. Kama tumeshinda, tupate kuja kula kulala, kesho twende kwetu, ao tukishindwa, tukimbilie hapa, tupate chakula chetu, tupate kwenda zetu upesi.

Na jua limekuwa alasiri. Akawaambia, haya shukeni, twende zetu. Wakishuka, hatta walipokoma nuss ya mlima, wale watumwa wawili wakafanya woga. Akawaambia, twendeni msiogope, ulimwenguni ni mawili, ni kuwa mzima na kufa. Bassi mwaogopa nini ninyi? Waka-

standing. And he said to him, "Cast your eyes down far." The lad looked, and his soul told him that it was the nunda.

And the youth went down with his gun in his hand, and his spear, till he got half way down the mountain, and looked. "It must be that this is the nunda. My mother told me its ears were small, and this one's are small; she told me the nunda is broad and not long, and this is broad and not long; she told me it had two blotches like a civet-cat, and this has two blotches like a civet-cat; she told me its tail was thick, and this one's tail is thick; all those characters that my mother told me, are all these which are here." And he went back to where his slaves were.

When he got to his slaves he said to them, "Let us eat plentifully to-day." And they said, "Come, master, let us eat." And they ate plentifully, and they ate cakes, and bumundas, and cakes of batter, and *ladus*, and were filled. And they drank water. And he said, "Have you done?" And they said, "Master, we have done, we are only waiting for you." And he said, "I am ready, too."

And he said, "But to-day, little fathers, let us not carry our things as in the former journey. Let us put away our things, and our food, and our water, just here, and let us go to fight yonder. That if we conquer, we may come and eat and sleep, and to-morrow go home; or if we are beaten, we may run away hither, that we may get our food and be off quickly."

And by the sun it was about the middle of the afternoon. And he said, "Come, let us get down, and go our way." And as they went down, when they had finished half the mountain, those two slaves were afraid. And he said to them, "Let us go, do not be afraid; there are two things in the world—living and dying. What then are

mwambia, vema, twende zetu bwana. Wakaenda hatta wakafika chini.

Akawaambia, killa mwenyi nguo mbili, na avue nguo moja. Wakamwambia, kwa nini, bwana? Akawaambia, huku tu katika mwitu, na mwitu hauna udogo, huenda tukanaswa na miiba, ao huenda tunapopenya katika miiba, ao kama tunafukuzwa, nguo yetu ya pili itatufanya uthia, hutaweza kwenda mbio. Afathali hizi nguo moja moja, na hiyo moja tena shuti tuipige uwinda. Wakamwambia, vema, bwana. Wakapiga uwinda wote. Akawaambia, haya twendeni. Wakaenda kwa magoti hatta wakamwona yule nunda pale penyi kichaka, akalala.

Yule bwana akanena, ndiye nunda huyu. Na wale watumwa wakamwambia, ndiye, bwana. Akawaambia, sasa jua linakuchwa, tumpige, tumwache? Wakamwambia, bwana, tumpige, tujue kumpata, ao tujue tumemkosa. Akawaambia, vema, akawaambia, shikeni bunduki zenu tayari. Akawaambia, bunduki zenu nikiziamru marra moja zilie. Wakamwambia, inshallah, bwana.

Wakatambaa kwa magoti, hatta wakamkaribia alipo. Wakamwona waziwazi. Akawaambia, haya sasa na tumpige. Yule bwana, alipopiga bunduki yake, nazo za watumwa wote zikalia. Yule nunda asiinuke, bunduki zile zalimtosha. Wale wakakimbia, wakapanda juu ya mlima.

Jua limekuwa magharibi, hatta wakafika juu ya mlima, wakakaa kitako. Wakatoa mikate, na mabumunda, na ladu, na mkate wa kusonga. Wakala, wakala sana, wakashiba, wakanywa maji, wakakaa kitako.

you frightened about?" And they said, "Very good, let us go on, master." And they went on till they reached the bottom.

And he said to them, "Let every one that has two cloths, take off one of them." And they said, "What for, master?" And he said, "Here we are in the wood, and the wood is not a little one. Perhaps we shall be caught by the thorns, or perhaps as we are getting through the thorns, or if we are chased, our second cloth may cause us trouble, and we shall not be able to go fast. It is better for these cloths to be one apiece, and that one we must tuck up between our legs." And they said, "Very good, master." And they all tucked up their cloths between their legs. And he said, "Come along, let us be going." And they went on their knees till they saw the nunda there where the shade was, and it was asleep.

The master said, "This is the nunda." And the slaves said, "It is it, master." And he said, "Now the sun is setting, shall we fire at it, or shall we let it be?" And they said, "Master, let us fire at it, that we may know if we hit it, or we may know if we have missed." And he said, "Very good." And he said, "Hold your guns ready." And he said, "When I order, let your guns go off at once." And they said, "Please God, master."

And they crept on their knees till they approached where it was. And they saw it clearly. And he said to them, "Come, now let us fire at it." And when the master fired his gun, all those of his slaves went off. The nunda did not raise itself, those guns sufficed it. And they ran away, and climbed up the mountain.

The sun was setting when they reached the top of the mountain, and they sat down, and took out cakes, and bumundas, and ladus, and stiff cakes, and they ate, and ate freely, and were filled, and they drank water, and sat

Wakaulizana, Je! nyama yule tumempata? Killa mtu akanena, tumempata, bwana. Bassi natulale, hatta ussubui tutazame.

Wakalala hatta ussubui, wakapika wali, wakala, wakanywa maji. Wakaenda, wakazunguka kule nyuma ya mlima. Wakamkuta yule nunda amekufa. Wakashuka hatta wakafika chini, wakamtazama amekufa. Yule mtoto akafurahi sana, na wale watumwa wake wakafurahi. Akawaambia, naona njaa, pikeni tena, tule. Wakatoa mchele, wakapika wali. Wakapika wali mwingi, wakala wali hatta mwingine wakamwaga.

Akawaambia mfungeni, haya, tumkokote. Wakamkokota siku ya kwanza, msitu na nyika, siku ya pili, msitu na nyika, siku ya tatu, msitu na nyika, siku ya nne, nyama tena ananuka. Wale watumwa wake wakamwambia, yule ananuka na tumwache. Akawaambia, huyu tutamkokota hatta utakaposalia mfupa mmoja, tukaende nao kwetu. Hatta alipokoma nuss ya njia, akaimba mtoto,

Mama wee, niulaga
Nunda mla watu. (*Marra kumi na mbili.*)

Akaenda hatta alipokaribia karibu na mji,

Mama, mama, mama,
Nilawa kumakoikoi, nimbe.
Mama, mama. mama,
Nilawa kumakoikoi, nimbe.
Kumakoikoi, nimbe,
Mama wee, niulaga
Nunda mla watu. (*Marra nyingi.*)

Mwanangu, ndiyeye
Nunda mla watu. (*Marra nyingi kwa kujibiana.*)

down. And they asked one another, "Well! have we hit the beast?" And each man said, "We have hit it, master." "Let us lie down then, and in the morning let us look."

And they slept till the morning, and cooked rice and ate, and drank water. And they went, and went round to the back of the mountain, and found the nunda dead. And they went down, and when they reached the bottom they saw it was dead. The lad rejoiced much, and his slaves rejoiced. And he said to them, "I am hungry, cook again and let us eat." And they took out some cleaned rice and cooked it. And they cooked plenty of rice, and ate rice till what was left they threw away.

And he said, "Tie it up and let us drag it." And they dragged it the first day through forest and wilderness, and the second day, forest and wilderness, and the third day, forest and wilderness, and the fourth day, the beast is stinking. His slave said to him, "It stinks, let us leave it." And he said, "We will drag it as long as a single bone shall remain, and take it home with us." And when half the way was ended the lad sang—

"Mother, I have killed
The Nunda, eater of people." (*Twelve times.*)

And they went on, till as he drew near the town—

"Mother, mother, mother,
I come from the evil spirits, to sing.
Mother, mother, mother,
I come from the evil spirits, to sing,
From the evil spirits, to sing,
Mother, I have killed
The Nunda, eater of people." (*Many times.*)

"My son, this is he,
The Nunda, eater of people." (*Many times, as if answering one another.*)

Watu wote wa mjini wakakimbizana kuenenda, wakamkuta yule kijana, anakwimba,

Mama ni lawa kumakoikoi,
Nimbe we mama.
Nilawa kumakoikoi, nimbe we,
Mama wee, niulaga
Nunda mla watu.

Mwanangu, ndi yeye
Nunda mla watu.

Babaye aliposikia mwanawe amekuja, ame'mua nunda, akamwona hakuna mtoto bora katika mwango wake zayidi ya yule. Watu wote walio katika mji, wangwana kwa watumwa, wake kwa waume, wadogo kwa wakubwa, wakaenda kumpukusa. Akapata mali sana, akapendeza sana katika mji, babaye akampenda sana.

Siku ya tatu kuja baba yake akashuka katika enzi, akampa mwanawe. Akamwambia, mimi na mamayo, tupe chakula chetu na nguo, hatutaki illa zayidi, kwani tumekuonea, ndiye kijana mwenyi akili, taabu iliokupata, na mashaka yote, jua lako, mvua yako, kiza chako katika mwitu, watu wakakwambia utakufa, wallakini umerudi mwanangu, bassi mimi pukusa zangu mimi na mamayo, tumekupa hii inchi yako, ndio pukusa zako, mwanangu. Nawe sinene nakukomaza niwie rathi, mwanangu.

Akaamria yule nunda, akachukuliwa, akaenda akatiwa shimoni, akafukiwa sana. Akajenga nyumba juu ya shimo la nunda. Aka'mweka asikari, akamwambia, Killa atakaopita hapa katika njia hii, atoe ada, aweke, na asipotoa

All the people of the town hastened one another to go, and they found the youth singing—

"Mother, I come from the evil spirits,
That I may sing, mother.
I come from the evil spirits, that I may sing,
Mother, I have killed
The Nunda, eater of people."

"My son, this is he,
The Nunda, eater of people."

When his father heard that his son was come, and had killed the nunda, he felt that there was not a son at his gate greater than this one. And all the people who were in the town, free and slave, women and men, small and great, went to make presents to him. And he got much wealth, and he was in great favour in the town, and his father loved him much.

When the third day came, his father descended from his dignity, and gave it to his son. And he said, "As for me and your mother, give us only our food and clothing; we want no more, for we have seen of you that you are a youth of understanding. The trouble that came upon you, and all the difficulties, your sun, and your rain, and your darkness in the forest, and people told you you would die. But you have come back, my son. Now for my gift and your mother's: we have given you this your country, this is your gift, my son, and do not say that I jest with you; consent to me, my son."

And he gave orders about the nunda, and it was carried and put into a pit, and it was filled in well. And he built a house over the pit of the nunda, and placed a soldier, and told him, "Every one that passes here by this road let him give the usual present, and lay it up; and if he gives nothing, kill him." So every one that

u'muc. Bass killa apitaye pale akatoa ada, na yule kijana akakaa na mamaye sana, akakaa na babaye sana.

Baba akapatikana na farathi, akafa, yule mamaye akafanya hathari, nisije nikafa kabla sijamwoza mwanangu. Akamtafutia mwanamke mwanawe, kwa juhudi, mke jamaa yake, mzuri, kijana. Akaoa, akaingia nyumbani, akakaa sana na mkewe, akakaa sana na watu katika mji, na watu wakampenda.

Mamaye akapatikana na farathi, akafa. Akakaa msiba wa mamaye, hatta akatoka, walipokwisha toka msiba, akawaita wale nduguze watatu waanaume; akawaambia, ndugu zangu, nipeni shauri, baba amekufa, na mama amekufa, na hii enzi baba amenipa mimi kabla hajafa.

Wakamwambia baba yetu amekupa enzi, baba yetu kukupa kwako tama, hairudi: Wakamwambia, bassi sasa ndugu yetu wewe, sisi nduguzo tupatie chakula na nguo za kuvaa, hatutaki kitu zayidi, nasi tuko chini yako, lilo utwambialo ndilo tutakalotenda.

Akawaambia, ndugu yangu mkubwa kuwa ndio waziri, na wewe wa kati uwe ndio akida, na wewe wa mwisho ndio karani wangu.

Wakakaa kitako, yeye na nduguze, kwa mashauri mema. Killa mtu akamwoza mke, wakakaa na wake wao, wakakaa na mji wao. Killa mtu akazaa na watoto wao, wakapatana mashauri kama watu wapatanavyo.

Hii ndio hadithi alioifanya Chuma, kumfanyizia Sultani Majnuni, na huu ndio mwisho wa hadithi. Ikiwa njema, njema yetu wote, na ikiwa mbaya, mbaya yangu mimi pekeyangu, nalioifanya.

passed gave the usual present, and the youth dwelt with his mother a long while, and with his father a long while.

And his father was seized by necessity, and died. His mother became anxious that, "I may not die before I have married my son." And she sought out a wife for her son with diligence, a wife of his own family, beautiful and young. And he married and went into his house, and dwelt long with his wife, and dwelt long with the people of the town, and the people loved him.

And his mother was taken by necessity and died. And he sat mourning for his mother till he went forth. And when they had gone forth from the mourning, he called his three brothers, and said to them, "My brothers, give me advice. Father is dead, and mother is dead, and this dignity father gave me before his death."

And they said, "Our father gave you the dignity, our father's giving to you was final, it returns not." And they said to him, "So now, you are our brother, get us, your brothers, food and clothes to wear, we want nothing more, and we are under you, what you tell us, that is what we will do."

And he said, "My eldest brother being the one to be vizir; you, the middle one, be my chief officer; and the last is the one to be my secretary."

And they dwelt, he and his brothers, in good counsel. He married each one to a wife, and they dwelt with their wives, and they dwelt with their town. And each one had children, and they agreed in their counsels as people do agree.

And this is the story that Chuma made, making it about Sultan Majnún, and this is the end of the story. If it be good, the goodness belongs to us all, and if it be bad, the badness belongs to me alone who made it.

MWALIMU GOSO.

GOSO, THE TEACHER.

MWALIMU GOSO.

Palikuwa na mwalimu akisomesha watoto, tini ya 'mbuyu, jina lake huyu mwalimu yuwaita Goso. Hatta siku moja akaja paa, akakwea juu ya ule 'mbuyu, akaangusha buyu, likampiga yule mwalimu, akafa. Wale waanafunzi wakamtwaa mwalimu wao, wakaenenda, wakamzika.

Walipokwisha mzika, wakanena, Na twenende, tukamtafuta huyu aliyeangusha buyu, likampiga mwalimu wetu Goso, nasi tukimpata, tu'mue.

Kisha wakanena, Aliyeangusha buyu ni kusi, ilivuma ikaangusha buyu, likampiga mwalimu wetu, na twenende tukaitafute kusi, tuipige.

Wakaitwaa kusi wakaipiga. Ile kusi ikanena, mimi kusi, mwanipiga, nimefanya nini? Wakamwambia, Wewe kusi ndiwe uliyeangusha buyu, likampiga mwalimu wetu Goso, si mtende. Ile kusi ikanena, kwamba mimi ni bora, ningalizuiwa ni kiyambaza?

Wakaenenda wakatwaa kiyambaza, wakakipiga. Kile kiyambaza kikanena, mimi mwanipiga, nimefanya nini? Wakamwambia, Wewe kiyambaza mzuia kusi, na kusi

GOSO, THE TEACHER.

THERE was a teacher who taught children to read under a calabash tree, and this teacher's name was called Goso. And one day a gazelle came and climbed up the calabash tree, and threw down a calabash, and it struck the teacher, and he died. His scholars took their teacher and went and buried him.

When they had finished burying him they said, "Let us go and look for him who threw down the calabash which struck our teacher Goso, and when we get him let us kill him.

Then they said, "What threw down the calabash was the south wind: it blew, and threw down the calabash, and it struck our teacher, and let us go and look for the south wind, and beat it."

And they took the south wind and beat it. And the south wind said, "I am the south wind, you are beating me; what have I done?" And they said, "It was you, south wind, who threw down the calabash, and it struck our teacher Goso, you should not do it." And the south wind said, "If I were the chief, should I be stopped by a mud wall?"

And they went and took the mud wall and beat it. And the mud wall said, "Do you beat me, what have I done?" And they said, "You mud wall stop the south

ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Kiyambaza kikanena, kwamba mimi ni bora, ningalizuliwa ni panya?

Wakaenenda wakamtwaa panya, wakampiga. Yule panya akanena, mwanipiga, nimefanya nini? Wakamwambia, wewe panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Yule panya akanena, kwamba mimi ni bora, ningaliliwa ni paka?

Wakaenenda wakamtafuta paka, wakamtwaa, wakampiga. Yule paka akanena, mimi mwanipiga, nimefanya nini? Wakamwambia, wewe paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Yule paka akanena, kwamba mimi ni bora, ningalifungwa ni kamba?

Wakaenenda, wakaitwaa kamba, wakaipiga. Ile kamba ikanena, mimi kamba mwanipiga, nimefanya nini? Wakamwambia, wewe kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Ile kamba ikanena, kwamba mimi bora, ningalikatwa ni kisu?

Wakaenenda, wakatwaa kisu, wakakipiga. Kile kisu kikanena, mimi mwanipiga, nimefanya nini? Wakamwambia, wewe kisu mkata kamba, na kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga

wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the mud wall said, "If I were the chief, should I be bored through by the rat?"

And they went and took the rat and beat it. And the rat said, "Do you beat me? what have I done?" And they said, "You, the rat, bore through the mud wall, which stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the rat said, "If I were the chief, should I be eaten by the cat?"

And they went and looked for the cat, and took it and beat it. And the cat said, "Do you beat me? what have I done?" And they said, "You are the cat which eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the cat said, "If I were the chief, should I be tied by a rope?"

And they went and took the rope and beat it. And the rope said, "I am a rope, you are beating me, what have I done?" And they said, "You are the rope which ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the rope said, "If I were the chief, should I be cut by a knife?"

And they went and took the knife and beat it. And the knife said, "Do you beat me? what have I done?" And they said, "You are the knife which cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it."

mwalimu wetu Goso, si mtende. Kile kisu kikanena, kwamba mimi ni bora, ningaliliwa ni moto?

Wakaenenda wakautwaa moto, wakaupiga. Ule moto ukanena, mimi mwanipiga, nimefanya nini? Wakamwambia, Wewe moto mla kisu, na kisu mkata kamba, na kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Ule moto ukaneña, kwamba mimi ni bora, ningalizimwa na maji?

Wakaenenda wakayatwaa maji, wakayapiga. Yale maji yakanena, mimi mwanipiga, nimefanya nini? Wakamwambia, Wewe maji mzima moto, na moto mla kisu, na kisu mkata kamba, na kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Yale maji yakanena, mimi kwamba ni bora, ningalinwiwa ni ng'ombe?

Wakaenenda, wakamtwaa ng'ombe, wakampiga. Yule ng'ombe akanena, Mimi mwanipiga, nimefanya nini? Wakamwambia, Wewe ng'ombe, mnwa maji, na maji mzima moto, na moto mla kisu, na kisu mkata kamba, na kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Yule ng'ombe akanena, kwamba mimi ng'ombe ni bora, ningaligandamwa ni kupe?

Wakaenenda wakamtwaa kupe, wakampiga. Yule kupe akanena, Mimi mwanipiga, nimefanya nini? Waka-

And the knife said, "If I were the chief, should I be consumed by the fire?"

And they went and took the fire and beat it. And the fire said, "Do you beat me? what have I done?" And they said, "You are the fire which consumes the knife, and the knife cuts the cord, and the cord ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso; you should not do it." And the fire said, "If I were the chief should I be put out by water?"

And they went and took the water and beat it. And the water said, "Do you beat me? what have I done?" And they said, "You are the water which puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the water said, "If I were the chief should I be drunk by the ox?"

And they went and took the ox and beat it. And the ox said, "Do you beat me? what have I done?" And they said, "You are the ox which drinks the water, and the water puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the ox said, "If I, the ox, were the chief, should I be stuck to by a tick."

And they went and took the tick and beat it. And the tick said, "Do you beat me? what have I done?" And

mwambia, Wewe kupe mgandama ng'ombe, na ng'ombe mnwa maji, na maji mzima moto, na moto mla kisu, na kisu mkata kamba, na kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende. Yule kupe akanena, kwamba mimi ni bora ningaliliwa ni paa?

Wakaenenda wakamtafuta paa, walipomwona wakamtwaa wakampiga. Yule paa akanena, mimi paa, mwanipiga, nimefanya nini? Wakamwambia, Wewe paa, mla kupe, na kupe mgandama ng'ombe, na ng'ombe mnwa maji, na maji mzima moto, na moto mla kisu, na kisu mkata kamba, na kamba mfunga paka, na paka mla panya, na panya mzua kiyambaza, na kiyambaza mzuia kusi, na kusi ikaangusha buyu, likampiga mwalimu wetu Goso, si mtende.

Yule paa asinene neno, akanyamaza. Wakanena, Huyu ndiye aliyeangusha buyu likampiga mwalimu wetu Goso, naswi na tuta'mua. Wakamtwaa yule paa, nao waka'mua.

they said, "You are the tick which sticks to the ox, and the ox drinks the water, and the water puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it." And the tick said, "If I were the chief should I be eaten by the gazelle?"

And they went and searched for the gazelle, and when they found it they took it and beat it. And the gazelle said, "I am the gazelle, do you beat me? what have I done?" And they said, "You are the gazelle which eats the tick, and the tick sticks to the ox, and the ox drinks the water, and the water puts out the fire, and the fire consumes the knife, and the knife cuts the rope, and the rope ties the cat, and the cat eats the rat, and the rat bores through the mud wall, and the mud wall stops the south wind, and the south wind threw down the calabash, and it struck our teacher Goso: you should not do it."

The gazelle held its tongue, without saying a word. And they said, "This is the one that threw down the calabash, and it struck our teacher Goso, and we will kill him." And they took the gazelle and they killed it.

UZA GHALI, SI UZA RAKHISI.

SELL DEAR, DON'T SELL CHEAP.

UZA GHALI, SI UZA RAKHISI.

Aliondoka tajiri mkubwa mwenyi mali mengi, naye waziri wa Sultani. Akakaa katika ulimwengu wake, akazaa kijana kimoja. Na kijana kile, jina lake Ali. Hatta mtoto alipopata mwaka wa khamsi u asherini, babaye akafa. Akasalia yeye na mamaye.

Akarithi mali yake Ali, akatumia mali sana. Hatta Ali akafilisika, akawa maskini thalili pasiwe mtu mmoja amjuaye katika mji ule, rafiki zake yeye, wala wa babaye. Akawa mtu kijana, akatembea katika mji.

Killa amwonaye Ali humwuliza, mali yako waliyatendani, Ali, hatta ukafilisika upesi? Kwani babayo aliacha mali mengi, ungekuwa na akili Ali, mali yako ungedumu nayo. Ali akanena, asiojua maana, haambiwi maana.

Ikawa kazi, neno lake, killa amwulizao humwambia—asiyojua maana, haambiwi maana. Hatta yale maneno mji mzima watu wamejua, kamma Ali, akimwuliza—mali yako umeyatendani, hukujibu, asiyojua maana, haambiwi maana.

Hatta maneno yakafika kwa Sultani. Watu waka-

SELL DEAR, DON'T SELL CHEAP.

THERE was a great merchant, and very wealthy, and he was the sultan's vizir. And he lived amongst his business, and had one son. And the name of that son was Ali. And when his child had reached his five and twentieth year, the father died. And he was left with his mother.

And Ali inherited his property, and spent his property very fast. At last Ali had spent all and was exceedingly poor, there was no one in that town would know him, neither friends of his own, nor those of his father. And he was still a young man, and he walked about in the town.

Every one who saw Ali used to ask him, "What have you done with your property, Ali, that you have lost it all so quickly? For your father left much wealth, and if you had been wise, you would have had it still." And Ali said, "He who does not know the meaning of it, will not be told."

And this speech of his was his employment. Every one that asked him, he used to say, "He who does not know the meaning of it, will not be told." Till throughout the town people knew that Ali, if one asked him, "What have you done with your property?" used to say, "He that does not know the meaning of it, will not be told."

And the words reached the sultan. And people told

mwambia Sultani, yule kijana wa waziri wako, Ali, amefilisika, watu wakimwuliza—mali yako, Ali, waliyatendani hatta yakaisha upesi? Mali yako ni mengi aliokuachia marehemu babayo, kwani mali yake, ungekuwa na akili, Ali, yangedumu nawe, kwa yale mali kwa kuwa mengi. Na Ali hujibu, akamwambia amwulizaye—asiojua maana, haambiwi maana.

Sultani akanena, kaniitieni Ali, aje ni'mulize maneno haya kweli wanaonena watu ao wanamsingizia. Akaondoka kathi akanena, naam, kweli, Sultani, maneno haya. Akatuma asikari kwenda kumwita kuja wakati wa baraza, na watu pia walipo katika baraza ya Sultani waje, wasikie, maneno haya anaonena Ali kweli ao uwongo.

Hatta Ali akaenda akaazima kanzu mbovumbovu kwa mtu maskini, kwani hapana mtu anayomwamini kumpa nguo zake, na hiyo kanzu Ali apata kwa tafáthali na kwa angukia.

Hatta akaenda mwangoni mwa Sultani, na baraza imejaa tele watu, na Sultani amekaa kitako. Sultani akaondoka, akamwita—Ali! Akaitika—Lebeka. Akamwambia, Ali, nimesikia maneno kama mali yako yamefilisika, na wewe huwajibu watu wanaokuuliza, huwaambia — Asiyojua maana, haambiwi maana.

Akamwambia—Na'am Bwana, mali haya naliyapiga mafungu manne, fungu moja nalitia baharini, fungu moja nalipiga moto, fungu moja nalikopesha wala sitalipwa, fungu moja nimelipa deni wala sijaisha kulipa.

Sultani akamwambia—Ali, uza ghali, si uza rakhisi. Ali akamwambia—Ee Walla, hababi. Akatoka, akaenda zake.

the sultan, "That son of your vizir, Ali, has gone to ruin, and if people ask him, 'What have you done with your property, Ali, that it is so soon ended? For your late father left you much property. If you had been wise, Ali, his property would have remained yours, for that property was large.' Ali answers, and tells whoever asks him, 'He that does not know the meaning of it, will not be told.'"

And the sultan said, "Call me Ali, that I may ask him whether these words are true which people say, or whether they slander him." And the cadi said, "Yes, sultan, the words are true." And he sent a soldier to go and call him to come at the time of the public audience, and that all the people at the sultan's public audience might come and hear whether the words which Ali said were true or false.

So Ali went and borrowed from a poor man a ragged old *kanzu*, for there was no one who would trust him with his clothes, and this *kanzu* Ali only got by entreaties and prostrations.

And so he went to the sultan's door, and the audience was very full and the sultan was seated. And the sultan arose and called him, "Ali!" And he answered, "Here." And he said, "Ali, I have heard say that your property has come to ruin, and that in reply to people who ask you, you say, 'He who does not know the meaning of it, will not be told.'"

And he said, "Yes, master, I made this property into four parts, one part I threw into the sea, one part I put into the fire, one part I lent and shall not be paid, with one part I paid a debt and have not yet paid it all."

And the sultan said, "Ali, sell dear, don't sell cheap." And Ali said, "All right, sir." And he went out and went his way.

Akaondoka waziri wake Sultani palepale, katika baraza, akamwambia—Seyedina, maneno haya nayajua maana yake. Sultani akamjibu, akamwambia, kamma wee uyajuapo maneno haya maana zake, billa kumwuliza Ali, uyajue kwa akili yako, mimi Sultani ntakupa usultani wangu, kinachosema na kisichosema katika milki yangu, mimi Sultani nimekupa, yako. Na wewe usipojua maneno haya maana zake kwa akili yako, mali yako nitatwaa yote, wallakini usimwulize Ali.

Akanena waziri, nisipojua maneno haya kwa akili zangu, mimi waziri katika milki yangu nimekupa, Sultani, kinenacho na kisichonena, illa mke wangu mtoto wa watu enda kwao, na kitwa changu halali yako, Sultani.

Sultani akanena, na mimi ntashuka katika ufaume niwe ndiye waziri wako, mimi Sultani.

Akaondoka waziri, akaenda hatta nyumba yake, akanama, akafikiri, akaenda akatwaa vyuo viliomo jamii ndani ya nyumba yake. Akavifunua kutazama maana ya maneno ya Ali, asipate kimoja kilichomo maneno ya Ali. Bassi akakaa kitako akifikiri na kuaza—mimi nimenena kwa Sultani, maneno haya ntayajua kwa akili zangu, nami nimetafakari na kuwaza sikuyajua.

Akamwita, Juma! yule kijana Ali anakaa wapi? Akamwambia, Bwana, Ali gani?

Akamwambia, kile kijana aliokuwa na mali mengi, kijana cha waziri marehemu Hassan, aliofilisika humjui anakokaa? Tafáthali unipeleke, nna maneno naye kutaka kumwuliza. Na maneno haya nimekwambia wewe, usimwambie mtu tena. Nami nimekuacha huru kwa sababu maneno haya asijue mtu.

And the sultan's vizir there arose in the audience and said, "O our lord, I know the meaning of these words." And the sultan answered and said to him, "If you know the meaning of these words, except by asking Ali, to know them by your own understanding, I, the sultan, will give you my sultanship, and what speaks, and what speaks not of my possessions, I, the sultan, have given you as yours. And if you know not the meaning of these words by your own understanding, I shall take all your property, but you shall not ask Ali."

And the vizir said, "If I know not these words by my own understanding, I, the vizir, have given you, the sultan, of my possessions, what speaks and what speaks not, except my wife, the child of a family to return to them, and my head shall be lawful to you, sultan."

And the sultan said, "And I will descend from my sultanship to be your vizir, I who am sultan."

And the vizir arose and went to his house, and bent down and considered, and he went and took books, of which there were a great number in his house. And he opened them to see the meaning of Ali's words, without finding one that had Ali's words in it. So he sat thinking and pondering—"I have told the Sultan that I should know these words by my own understanding, and now I have considered and pondered and have not known them."

And he called, "Juma! where does that young man Ali live?" And he said, "Which Ali, master?"

And he said, "That young man who had much property, the son of the late Vizir Hassan, who has ruined himself. Do you not know where he lives? I beg of you to take me, I have a business I want to ask him about. And these words of mine to you, let no one know them. And I have set you free, for the sake of no one's knowing them."

Akamwambia—Ee Walla! Ee Walla! namjua anakokaa. Kule-e-e mwisho wa mji, kuna kipenu kidogo karibu na pwani, ndiko anakokaa kwa yule masikini mwenyi chongo anayopita akiomba, ndiye rafiki yake, ndiko anakokaa, hana pahali pangine.

Akaondoka waziri usiku, saa ya sita, watu pia wamelala, yeye na mtumwa wake mmoja, huyu mtumwa ndiye msiri wake, wakaenenda hatta wakafika. Akabisha yule waziri katika kile kipenu, akamwita—Ali! Ali! Akaogopa, asiitike. Akamwambia—Ali!

Akamwambia rafiki yake, amka, amka. Akamwuliza, kuna nini? Akamwambia, kumepiga mtu kibandani kwetu, nami nataajabu usiku huu, huyu mtu mlevi, ao mtu atakayokuja kwiba huku ndani? Lakini sisi fukara, hatuna kitu. Labuda mtu ataka kutuhusudu, kututoa roho zetu. Akamwambia, lakini mimi, na tukae kitako kwanza tusikilize, hatta atakapobisha mwango huu marra ya tatu tumwitikie, hwenda tukamjua sauti yake.

Akamwambia, gissi gani wewe, Ali, kuwa mjinga? Mtu amekuja usiku wa manane, hatumjui atokako, na sisi hatuna kawaida ya kuja mtu kubisha mwango kwetu, ataka nini mtu huyu, isipokuwa labuda ana mambo matatu ataka kwetu, kama Muungu amenijalia mambo haya nayawaza mimi katika roho yangu, ni lile apendalo Mwenyi ezi Muungu.

Akamwambia Ali—Gissi gani, rafiki yangu, maana ya tatu gani haya, unayowaza wewe katika roho yako? Nambie nami najue, tupate kujua sote. Nambia la kwanza.

Akamwambia, la kwanza, ataka kuja kwiba; la pili, ataka kuja kutuua; la tatu, labuda anasema huku kuna mke wake, ao mtumwa wake mwanamke. Ndiyo ninayoyawaza

And he said, "All right, all right; I know where he lives. There, away at the end of the town, there is a little lean-to near the shore; there he lives with the one eyed beggar who goes about begging, he is his friend; that is where he lives, he has no other place."

And the Vizir arose in the night, at twelve o'clock, when every one was asleep, he and one of his slaves, a confidential slave of his, and they went on till they arrived. And the Vizir tapped at the lean-to and called, "Ali! Ali!" And he was afraid and did not answer. And he said, "Ali!"

And he said to his friend, "Wake, wake!" And he asked him, "What is the matter?" And he said, "There is a man knocking at our shed, and I wonder at night now whether it is a drunken man, or a man coming to steal inside here. But we are beggars, we have nothing. Perhaps the man wants to insult us, and to take our lives." And he said, "However, I say, let us wait quiet a bit and listen; and if he taps at our door a third time let us answer; perhaps we may know his voice."

And he said, "How come you to be so silly, Ali? Some one is come in the middle of the night and we don't know where he comes from, and we are not used to have people come tapping at our door. What does this man want, except perhaps he has three things he wants with us, as God has granted me, I think of these three things in my soul, it is as Almighty God pleases."

And Ali said, "What then, my friend, what is the meaning of these three things which you think of in your soul? Tell me, that I may know, that we may both know. Tell me the first."

And he said, "The first, he wants to come stealing; the second, he wants to come and kill us; the third, perhaps he thinks his wife, or his female slave is here. These

mimi katika roho yangu. Akamwambia, sijui, rafiki yangu, linalokuja kwa Muungu lote jema.

Ali akasema, akibisha sasa nitamwitikia, akiniua na aniue, akiniacha bass, wala sina buddi illa kumwitikia.

Akabisha waziri, akamwita—Ali! Akamwitikia, lebeka, nani weye unayokuja niita usiku, na usiku huu umekuwa wa manane? Akamwambia, ni mimi, nina shughuli nawe. Akamwambia, sikujui weye, bwana, uliokuja. Akamwambia, usiogope, nimekuja kwita kwa kheri, sikuja kwita kwa shari. Akamwambia, bwana, kuniita kwako, ndiko unisaburi hatta assubui. Waziri akamwambia, hapa nilipo, siwezi kukusaburi hatta kwa dakika moja, hivyo unavyonena ndani naona unakawia. Tafáthali, Ali, toka nje, usikie neno langu nalikwitia.

Akamwambia—Ee Walla, bwana, naweka sikio langu katika mwango uniambie jina lako, ndiyo nitakapoamini kutoka, kwani ndipo nimekwisha kukujua.

Akaenda waziri akamwambia, ni mimi, Waziri wa Sultani, tafáthali toka, nna maneno nawe kwambia na maneno haya kwa faragha. Ee Walla, bwana wangu. Akaenda Ali akamwambia rafiki yake, yule maskini, nimekuja kwitwa na waziri wa Sultani, akataaye witwa hukataa aitiwalo.

Akamwambia, rafiki yangu enenda, labuda kuna kheri nawe. Akifungua mwango Ali akimwona waziri na mtumwa wake mmoja. Akamwambia, Bwana, masalkheiri. Akamwambia, marahaba, Ali, tuondoke, twende zetu kwangu. Akamwambia—Ee Walla, Bwana.

Yule waziri na Ali wakafuatana hatta nyumbani kwake. Waziri akipanda darini, saa saba ikipiga ya usiku. Waziri akamwita mjakazi wake, Mrashi! Aka-

are what I think in my soul." And he said, "I know not, my friend, whatsoever comes from God is good."

And Ali said, "If he taps now I will answer him; if he kills me let him kill me; if he leaves me alone, well; but I can't help answering him."

And the Vizir tapped, and called him, "Ali!" And he answered, "Here, who are you that come calling me in the night, and in the middle of the night too?" And he said, "It is I, I have business with you?" And he said, "I don't know you who are come, master." And he said, "Don't be afraid, I have come to call you for good, and not for harm." And he said, "Master, call me to your house, and wait for me there till the morning." The Vizir said, "Here where I am, I cannot wait for you even one minute, as you are talking there inside I feel you are delaying. I beg of you, Ali, come outside, and hear the matter I want you for."

And he said, "All right, master, I am putting my ear to the door. Tell me your name, then I shall trust myself to come out, for then I shall know you."

And the Vizir went and said, "It is I, the Sultan's Vizir, I beg of you come out, I have a matter to tell you, and it is a matter of privacy." "All right, my master." And Ali went and told his friend the beggar, "I have come to be called by the Sultan's Vizir; he who refuses to be called, refuses what he is called for."

And he said, "Go, my friend, perhaps there is good luck for you." And as he opened the door Ali saw the Vizir and his slave. And he said, "Master, *Masalkheiri.*" And he said, "Thanks, Ali, let us be going and make our way to my house." And he said, "All right, master."

The Vizir and Ali went together to his house. As the Vizir went up-stairs, it struck one o'clock. And the Vizir called his slave woman, "Mrashi!" And she answered,

itika, lebeka. Kamwambie bibi afanye chakula kwa upesi, kabla saa ya nane hajapiga, na wewe regea.

Alipokuja Mrashi, akamwambia, nimekuja, Bwana. Akamwambia, Mrashi, ukafungue kasha, lete kitambi kimoja cha kilemba, ulete na kofia moja nyeupe ya darizi, lete na kanzu moja ya khuzurungi, ulete na kikoi kimoja seyedia ya uzi, na zote nimefunga pamoja katika bahasha ya leso nyekundu, upesi ulete.

Akaondoka waziri akamwambia Ali, nimekwitia kheri, tafáthali maneno yangu haya asijue mtu, weka ndani nafsi yako. Ali akamwambia, Ee Walla, Bwana, mimi maneno yako nayaweza kuyatoa, Bwana?

Akamwambia, nataka, Ali, unipe maana ya maneno yale waliyomwambia Sultani, unipe na maneno aliokujibu Sultani.

Akamwambia, Sultani ameniambia, Uza ghali, si uza rakhisi.

Ali, Ali, utafáthali ukanambie maneno haya, utanambiaje, na Sultani ameniambia, uza ghali, si uza rakhisi? Ntakupa shamba langu.

Akamwambia, Sultani ameniambia, uza ghali si uza rakhisi.

Akamwambia, Ali, bokhari zangu zote twaa zilio mjini.

Ali akanena, Sultani ameniambia, uza ghali si uza rakhisi.

Waziri akanena, Ali, twaa yote mashamba yangu.

Ali akanena, Sultani ameniambia, uza ghali si uza rakhisi.

Waziri akamwambia, twaa yote milki yangu.

Ali akanena, Sultani ameniambia, uza ghali si uza rakhisi.

Waziri akamwambia, twaa kisemacho na kisichosema katika milki yangu mimi waziri, nami nambie maneno haya.

"Here." "Tell the mistress to get food ready quickly, before two o'clock strikes, and then come back."

When Mrashi was come she said, "I am come, master." And he said, "Mrashi, unlock the chest and bring a turban cloth, and bring a white embroidered cap, and bring a *kanzu* of *khuzurungi*, and bring a loin-cloth with a border; and all these I have fastened together in a parcel with a red handkerchief; bring them quickly."

And the Vizir arose and said to Ali, "I have called you for good, I beg of you that no man may know of this business; keep it to yourself." And Ali said, "All right, master; could I betray your matters, master?"

And he said, "I want you, Ali, to give me the meaning of the words you told the Sultan, and the words the Sultan said to you."

And he said, "The Sultan told me, 'Sell dear, don't sell cheap.'"

"Ali, Ali, I beg of you tell me those words; why will you say to me, 'The Sultan told me, Sell dear, and not cheap.' I will give you my plantation."

And he said, "The Sultan told me, 'Sell dear, don't sell cheap?'"

And he said, "Ali, take all my shops and storerooms that are in the town."

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.'"

The Vizir said, "Ali, take all my plantations."

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.'"

The Vizir said, "Take all my possessions."

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.'"

And the Vizir said, "Take what speaks, and what speaks not, of the possessions of me, the Vizir, and tell me those words."

Ali akanena, Sultani ameniambia uza ghali si uza rakhisi.

Akaondoka waziri, akamwambia, ntakupa nyumba yangu yote nnaokaa na mali yaliomo yote, illa mke mwana wa watu enda kwao.

Akamwambia, bassi sasa niandikie khati ya mkono wako.

Waziri akamwita Mrashi. Akamwitikia, lebeka, Bwana. Akamwambia, lete kalamu na wino na karatasi kishubakani. Mrashi akaenda akaleta. Waziri akakamata karatasi na wino, akamwandikia Ali, nimempa yote milki yangu kinenacho na kisichonena, hatta nyumba yangu nikaao mwenyewe, illa mke mwana wa watu enda kwao. Akatwaa khati waziri akampa Ali.

Imekuwa saa ya kumi, tuondoke tukasali kwanza, kuregea kwetu kusali nikupe maana zako unazozitaka.

Wakashuka wakaenda zao kusali, wakarudi mosketini. Akawambia, haya, Ali, nambie, kwani tena kumekucha.

Ali akamwambia, maana ya kunena, asiojua maana haambiwi maana, kwa sababu nikimweleza mtu asiokuwa na akili hatajua. Ndio maana killa aniulizaye nikimwambia—asiojua maana haambiwi maana. Na Sultani aliponiita akaniuliza hayaambiwi, kwani Sultani ana akili. Naye, ndiyo akanijibu—Uza ghali, si uza rakhisi. Haya maneno yako.

Bassi nieleze mali haya yalipotea.

Ali akanena, mali haya naliyapiga mafungu manne,

And Ali said, "The Sultan told me, 'Sell dear, don't sell cheap.'"

And the Vizir arose and said, I will give you all my house that I live in, and all the goods that are in it, except my wife, the daughter of a family, to go to her home."

And he said, "Well then, write me a note under your hand."

And the Vizir called Mrashi. And she answered, "Here, master." And he said, "Bring the pen and ink and paper, from the niche in the wall." And Mrashi went and brought them. The Vizir took hold of the paper and ink, and wrote for Ali; "I have given him all my possessions, which speak and which speak not, even to my house which I myself dwell in, save only my wife, the daughter of a family, to go to her home." And the Vizir took the note and gave it to Ali.

"It is now four o'clock, let us go and perform our devotions first, that when we come back from prayers I may give you the meanings you want."

And they went down-stairs and went to their devotions, and returned from the mosque. And he said, "Now then, Ali, tell me, for it is getting light."

And Ali said, "The meaning of saying, 'He who does not know the meaning of it, will not be told,' is because if I tell a man who has no understanding, even then he will not know it. That is the meaning of telling every one that asked me, 'He who does not know the meaning of it, will not be told.' And when the Sultan called me, he was not told so, because the Sultan has understanding. And he, what he replied to me was, 'Sell dear, don't sell cheap.' These are your words."

"Well, explain to me the loss of the property."

And Ali said, "I made this property into four parts,

fungu moja nalitia baharini, fungu moja nalipiga moto, fungu moja nalikopesha wala sitalipwa, fungu moja nimelipa deni wala sijaisha kulipa.

Bassi, nambie, Ali, maana ya kutosa baharini fungu moja, maana yake nini?

Ali akamwambia waziri, niwie rathi kwa killa nitakalonena stahamili. Akamwambia, baharini ni mali naliyokwenda kufanya usherati na waanaake, yamepotea mali yale sitayapata tena, bassi kama naliyotia baharini, kwani kitu kikizama bahari hakipatikani.

Na maana ya kupiga moto fungu moja?

Ali akanena, nalikula sana, nalivaa sana, nalitumia sana, ndiyo maana ya kupiga moto, kwani havitaregea tena katika mikono yangu.

Nambie fungu la tatu, maana ya kukopeshwa wala hutalipwa nini?

Akamwambia waziri, ni kama mtu waliompa mkeo mahari yake, haitarudi tena, bassi ndio maana ya kukwambia nimekopesha wala sitalipwa.

Akamwambia, fungu la nne nambie maana yake ya kunena umelipa deni wala hujaisha kulipa.

Akamwambia waziri, ni kama mtu aliompa mama yake mali kutaka kumfurahisha roho yake, walakini mimi mtoto sijui kama mama yangu nifurahi roho yake kwa haya naliyomtendea, bassi na mimi kijana hunena rohoni mwangu, hajaisha mama yangu kufurahi kwa yale naliompa mali. Ndio maana ya kukwambia, nimelipa wala sijaisha kulipa.

Akamwambia, ahsánt, Ali, na maneno yako nimeyasikia.

Nao kumekuwa jua lachomoza, saa kumi na mbili zimekwisha piga. Akakaa waziri na roho yake furaha,

one part I put in the sea, one part I set on fire, one part I lent and shall not be paid, with one part I paid a debt which I have not yet done paying."

"Tell me, then, Ali, the meaning of sinking one part in the sea; what is the meaning of that?"

And Ali said to the Vizir, "Forgive me for all that I shall say, and bear with it." And he said, "In the sea is the property that I spent in dissipation with women; that property is lost, and I shall not get it again; so then it is as if I had put it in the sea, for what sinks in the sea, is not to be had again."

"And the meaning of setting one part on fire?"

Ali said, "I ate much, I dressed much, I spent much; that is the meaning of setting on fire, for it will not return into my hands."

"Tell me as to the third part. What is the meaning of lending, and you will not be repaid?"

And he said to the Vizir, "It is as if a man should give his wife a dowry, it returns not again; so this is the meaning of telling you I lent and shall not be repaid."

And he said, "As to the fourth part, tell me the meaning of saying you have paid a debt but have not finished paying it."

And he said to the Vizir, "It is like a man who has given his mother property, wishing to please her soul; but I, her son, do not know whether I rejoice my mother's soul by what I have done; so I, the young man, say in my soul, my mother is not yet pleased with the property I have given her. That is the meaning of saying I have paid, but have not yet finished paying."

And he said, "Thank you, Ali; and I have understood what you said."

And the sun had begun to shine, and six o'clock had already struck. And the Vizir sat with a joyful spirit.

nitakwenda leo kupata usultani, kwani nimeyajua kwa akili yangu. Akakaa waziri hatta saa ya tatu Sultani amebarizi. Akitoka nyumbani mwake waziri hana kitu illa kanzu yake moja ilio mwilini mwake. Akatoka na furaha roho yake.

Akaenda hatta akafika mbele ya mwango wa Sultani. Watu waliopo na asikari jamii waliopo wakastaajabu. Ah! Waziri mkubwa, ndiye mwenyi mambo yote ya Sultani, anakuja kwa kanzu moja, hatta viatu miguuni hana. Hatta watu wanamtaajabu pasiwe mtu mmoja aliojua alionalo katika roho yake. Wale watu wajinga wakanena, labuda anafiwa na mkewe. Ndiye akaja vile kwa Sultani.

Akaondoka waziri, akamwambia, Subalkheiri Seyedina. Sultani akamwambia, Allah bilkheir al wazir, karib. Akakaa kitako.

Sultani akanena, nambie khabari zako, walizonazo. Akamwambia, khabari kheri, nimekuja kukupa maana ya maneno yako yale twalioahadiana mimi nawe, Sultani. Nami nimeyajua kwa akili zangu, Sultani.

Sultani akamwambia, nieleze la kwanza.

Akamwambia, yule Ali walipo watu waka'muliza, kwani mali yake yakafilisika, kuwaambia, asiojua maana haambiwi maana, kwa sababu wale watu wajinga hatawaambia maneno yale. Hawajui la kumjibu, bassi si afathali hawaambii wasiojua maana? Kwani mwenyi kumwambia mtu neno ataka kujibiwa. Utamwambia mtu neno hajui la kujibu? Bassi ndio maana yake asiwaambie. Sultani

"I am going to-day to get the Sultanship, for I have known them by my own understanding." And the Vizir waited till nine o'clock, when the Sultan held his audience. And as the Vizir went out of his house, he owned nothing but the one *kanzu* that was on his body. And he went out with a joyful spirit.

And he went till he arrived before the door of the Sultan. And the people who were there, and all the soldiers who were there, were greatly astonished. "Eh! The great Vizir, who has all the Sultan's affairs in his hands, is coming in a kanzu only, and has not even sandals on his feet." And the people were astonished at him; there was not one that knew what he had in his soul. And the simple people said, "Perhaps he has lost his wife." And thus he came to the Sultan.

And the Vizir arose and said, "*Subalkheir Seyedina.*" And the Sultan said, "*Allah bilkheir al wazir*, come near." And he sat down.

And the Sultan said, "Tell me your news which you have." And he said, "Good news; I have come to give you the meaning of those words, Sultan, about which you and I made mutual promises. And I have known them by my own understanding, Sultan."

And the Sultan said, "Explain to me the first."

And he said, "When people asked Ali, why his property had gone to ruin; he tells them, 'He who does not know the meaning of it, will not be told;' because he would not tell those matters to ignorant people. They would not know how to reply to him. Was it not better, then, not to tell those who knew not its meaning? For he who tells a man a matter, likes to get an answer. Would you tell anything to a man who would not know how to reply? This, then, was his meaning in not telling them." And the Sultan said, "Yes, certainly, these words

akanena, na'am, inna kweli maneno haya. Akamwambia, nipe maana, waziri, ya mafungu manne haya.

Akamwambia, la kwanza, Sultani, lilitoswa baharini fungu moja, na moja lalipigwa moto, na moja lalikopeshwa wala hatalipwa, na moja amelipa wala hajaisha kulipa.

Akamwambia, na'am waziri, inna maneno yako kweli. Akamwambia, nipe maana ya kutoswa baharini fungu moja hili.

Akamwambia, ni mali aliotwaa Ali akaenda kufanya uasherati nje, mali yale yakapotea, ndiyo maana ya kuambiwa, fungu moja lile limeingia baharini.

Akamwambia, na'am waziri, inna neno hili kweli. Sultani akanena, hii fetha kwisha kupeleka waanawake fetha haipatikani tena, kweli maneno yake, kama imeingia baharini. Nipe na maana ya fungu la pili liliopigwa moto, nipe maana yake.

Akanena waziri, Ali alikula sana, alivaa sana, alitumia sana, ndiyo maana ya kupigwa moto mali zile, hazitaregea tena mkononi mwake.

Sultani akanena, na'am inna kweli maneno haya, waziri, kwani hii mali ukiisha kununua chakula, ukanunua na nguo njema, ukavaa, imekwisha potea mali hairudi. Maneno yake amenena kweli Ali, kama fungu hili limepigwa moto. Akamwambia, nambie, waziri, katika fungu la tatu maana yake.

Waziri akanena, fungu la tatu amelikopesha, wala hatalipwa. Akamwambia, maana yake nini ya kukopesha mali hayo wala hatalipwa? Waziri akanena, ni mali aliyetoa kumpelekea mahari yake manamke, utapomwacha,

are true." And he said, "Give me the meaning, Vizir, of those four parts."

And he said, "In the first place, Sultan, one part was sunk in the sea, and one part set on fire, and one was lent and he will not be repaid, and one he paid and has not finished his payment."

And he said, "Yes, Vizir, certainly your words are true." And he said, "Give me the meaning of the one part being sunk in the sea."

And he said, "It is the property with which Ali went into dissipation outside, and that property was lost; that was the meaning of saying that one part had gone into the sea."

And he said, "Yes, Vizir, certainly that word is true." And the Sultan said, "That money, after it has been sent to women, money is not to be had again; his words are true, it is as if it had gone into the sea. Give me also the meaning of the second part, which was set on fire; give me its meaning."

And the Vizir said, "Ali ate much, and dressed much, and spent much; that is the meaning of setting that property on fire; it returns not again into his hands."

And the Sultan said, "Yes, certainly these words are true, for the property, when you have finished buying food, and you have bought fine clothes, and put them on, the property is lost, and never returns. Ali has spoken his words truly, it is as if it had been set on fire." And he said, "Tell me, Vizir, about the meaning of the third part."

And the Vizir said, "The third part he had lent and will not be repaid." And he said, "What is the meaning of lending this property, and he will not be repaid?" And the Vizir said, "It is the property that he gave to send a dowry to his wife. When you leave her, she does

mali yako hakurudishii, ndio maana, akanena, nimekopesha sitalipwa.

Akamwambia, na'am waziri, inna maneno haya kweli, Sultani akanena, mwenyi kumpa manamke mahari hapati tena, utakapokuwa manamume amefilisika, hafanyi roho yake njema yule manamke kukupa. Kwani umekuwa masikini, akuona kama mjinga, hakujui kama aliokuwa mume wangu, kwani umekuwa fukara, tena umekuwa mbaya, tena amekufanya mtu mjinga, kwani umekosa mali. Kwani walipokuwa na mali walikuwa manamume mzuri, walikuwa kijana una akili, walionekana kama kijana cha Sultani.

Akaondoka waziri akanena, kweli, Sultani, mtu akikosa mali hawi mtu mbele za watu. Sultani akanena—Waziri, nambie maana ya fungu la nne, kulipa wala hajaisha kulipa.

Akamwambia Sultani, maana yake, Ali alitoa mali katika fungu moja akampa mamaye. Bassi Ali hajui kama mamaye roho yake i rathi kwa mali aliyopewa na mwanawe. Bassi Ali ananena, labuda mama yangu hajafurahi kwa lile nalilomtendea, ndio maana ya kunena Ali, kulipa wala sijaisha kulipa.

Sultani akamwambia, na'am waziri. Akaondoka kitini akasimama, na baraza imejaa tele watu, akamwita akida, akamwambia, nenda gerezani kamwamuru jemadari apige goma, sasa amekuwa Sultani waziri wangu, na mimi ndiye nimekuwa waziri wake; na ninyi jamii asikari, na jamii ya walio mliomo katika mji, Waarabu, na Waswahili, na jamii Wangazidja, mtiini Sultani.

Akiondoka, akautwaa usultani waziri. Bass, wakakaa kitako mda wa siku mbili.

not return your property; this is the meaning of his saying, I have lent and shall not be paid."

And he said, "Yes, Vizir, certainly these words are true. And the Sultan said, "He that gives a wife a dowry does not get it again; when the husband has gone to ruin, the wife has no good spirit to give to him. Because you have become poor, she looks upon you as a simpleton, she does not know you as having been her husband. Because you have become destitute, you have become bad, too; and more, she looks upon you as a man without understanding, because you have lost your property. For when you had property you were a handsome man, you were a clever youth, you seemed like the son of a Sultan."

And the Vizir arose and said, "True, Sultan, if a man loses his property he is nobody in other people's eyes." And the Sultan said, "Vizir, tell me the meaning of the fourth part, to pay and not to have finished paying."

And he said to the Sultan, "Its meaning is that Ali gave the property as to one part to his mother. Now Ali knows not whether his mother's soul is satisfied with the property given her by her son. So Ali says, perhaps my mother is not yet pleased with what I have done for her. That is the meaning of Ali's talking of paying and not having finished paying."

The Sultan said, "Yes, Vizir." And he arose from the chair he sat in, and the audience was very full with people, and he called an officer, and said to him, "Go to the fort and order the commander to beat the drums. My Vizir has now become Sultan, and I have become his Vizir; and all you soldiers, and all you who are in the town, Arabs, and Swahili, and Comoro men, obey the Sultan."

And he arose, and the Vizir took the Sultanship. So they remained for the space of two days.

Mtu akipita kwa nyumba iliokuwa ya waziri amkuta Ali katika dirisha, anachungulia anamwamru mchunga kutandika frasi, ataka kwenda kutembea. Yule Mwarabu akamwita, Ali! Akamwitikia, na'am. Mbona u katika nyumba hii? Ali akamwambia, Sultani hakuniambia, uza ghali si uza rakhisi, ati? Nami nimekuza ghali.

Ahh! Yule Mwarabu akataajabu, gissi gani huyu Ali kuwa katika nyumba ya waziri mkubwa, lakini haithuru. Akakaa.

Akapita Mwarabu mgine akamkuta chini sebulani, akamwita, Ali! Akamwitikia, na'am. Akamwambia, mbona nakuona hapa, Ali? Akamwambia, hii si nyumba yangu? Gissi gani kuwa hii nyumba yako? Sultani ameniambia, uza ghali si uza rakhisi, nami nimekuza ghali ati.

Akaondoka yule Mwarabu, akaenenda hatta mwangoni kwa Sultani. Akamwambia, bwana wangu, seyedi yangu, nimekuta mtumwa wako, Ali, katika nyumba ya waziri wako, nikamwuliza—Ali! Akaitika, na'am. Unafanyaje katika nyumba hii wewe? Ali akanijibu, Sultani ameniambia, uza ghali si uza rakhisi, nami nimekuza ghali.

Yule Sultani akataajabu, ndio mambo alionitenda waziri, nami naye twalipana wahadi wa kutosha kumwuliza Ali, kumbe yeye amekwenda kumwuliza Ali, na mali yake kufilisika? Bassi sasa mbona amekosa kuwili, amekosa mali yake, amekosa na usultani. Na weye upesi enenda kamwita Ali aje. Ee Walla, Bwana.

Akitoka mbio kwenenda akamkuta Ali, ataka kuingia mashuani kwenda kutembea. Akamwita, Ali! Akamwambia, na'am. Akamwambia, upesi, unakwitwa kwa

As a man was passing the house which had been the Vizir's, he saw Ali at the window peeping out, and ordering the groom to saddle a horse, he wanted to ride out. The Arab called to him, "Ali!" And he answered, "Yes." "Why are you in this house?" And Ali said, "Did not the Sultan tell me to sell dear, and not cheap, mind you? And I have sold dear."

"Eh!" The Arab was astonished. "How comes this Ali to be in the house of the great Vizir; however, no matter." And he waited.

Another Arab passed, and saw him down in the reception-room, and called to him, "Ali!" And he answered, "Yes." And he said, "Why do I find you here, Ali?" And he said, "Is not this my house?" "How comes this to be your house?" "The Sultan told me, 'Sell dear, don't sell cheap;' and I have sold dear, mind you."

The Arab arose and went to the Sultan's door. And he said to him, "My master, my lord, I have met with your slave Ali, in the house of your Vizir, and I asked him, 'Ali!' And he answered, 'Yes.' 'What are you doing in this house?' And Ali answered me, 'The Sultan told me, Sell dear, don't sell cheap; and I have sold dear.'"

The Sultan was astonished. "This is how the Vizir has served me, and we promised one another to exclude asking Ali. Has he then gone and asked Ali, and is his property gone? So then now he has lost it twice over, he has lost his property and lost the Sultanship. And you go quickly and call Ali to come." "All right, master."

And he went out running, and found Ali wanting to get into a boat to go on the water. And he called him, "Ali!" And he said, "Yes." And he said, "Quick,

Sultani. Ali akanena, Ee Walla, ni kama Sultani, Sultani wangu.

Akaondoka Ali akapanda darini, akamwita—Mrashi, nitezamie katika nguo njema ziliomo katika makasha, kwani wewe ndiye ujuaye zayidi kuliko mgine. Akaenda Mrashi akifungua kasha akitoa joho mzuri, akatoa kilemba kizuri, akatoa na deuli aali akatoa na janvia moja la temsi la thahabu, akatoa na kitara kimoja cha albunsayidi cha Arabu, akatoa na kitupa cha hal wáradi Stambuli, akampelekea bwana.

Alipozlona Ali nguo zile akafurahi, akatwaa, akavaa, akishuka na yule Mwarabu, wakaenenda hatta wakafika katika mwango wa Sultani. Wakamwambia, pita sebulani. Akapita, akakaa kitako.

Akishuka yule Sultani kuja chini kubarizi, akashuka na yule aliokuwa Sultani kwanza, sasa aliokuwa waziri. Akamwambia waziri, akaitika, na'am. Akamwuliza, zile sharti zetu hazikufaa, nalikwambia mimi sharti zangu ujue kwa akili yako usiende kumwuliza Ali? Akamwambia, naam. Na wewe ukazunguka, ukaenda kumwuliza Ali. Akamwambia Sultani, sikumwuliza Ali. Sultani akanena, Ah! Ali si huyu yuko? Akamwambia, tumwite, aje mbele zako tupate kusadiki kama maneno haya kuyajua kwa akili yako wewe, ila kwa Ali kukwambia. Akamwambia, na'am, mwita Ali aje.

Akaondoka Sultani, akamwita Ali. Akamwambia, lebeka, hababi. Akamwambia, njoo. Akamwambia, gissi gani wewe, Ali, kwenda kukaa katika nyumba ya waziri, una maana gani? Akamwambia, na'am, Sultani,

you are called for at the Sultan's." And Ali said, "All right, I am like a Sultan, Sultan of myself."

And Ali arose, and went up-stairs and called, "Mrashi, look out for me from among the good clothes that are in the chests, for you are the one that knows them best." And Mrashi went and opened the chest, and she took out a fine *joho*, and she took out a fine turban, and she took out a shawl for the waist, and she took out a dagger with gold filigree work, and she took out a curved sword of Arab *albunsayidi*, and she took out a phial of otto of roses of Stamboul, and took them to her master.

When Ali saw those clothes, he rejoiced, and took and put them on, and went down with the Arab, and they went till they came to the Sultan's door. And they told him, "Pass on into the reception-room." And he passed on and sat down.

When the Sultan came down to hold the audience, there came down also he that was before the Sultan, that was now the Vizir. And he spoke to the Vizir, and he answered, "Yes." And he asked him, "Was not our agreement in force? I told you that my agreement was that you should know by your own understanding, without going to ask Ali." And he said, "Yes." "And you turned round, and went to ask Ali." And he said to the Sultan, "I did not ask Ali." And the Sultan said, "Ah! Is not this Ali here?" And he said, "Let us call him, that he may come before you, that we may believe that you knew these words by your own understanding, without Ali's telling you." And he said, "Yes, call Ali, let him come."

And the Sultan arose and called Ali. And he answered, "Here, sir." And he said, "Come." And he said, "How is it that you, Ali, should go to live in the Vizir's house? What is your reason?" And he said,

waliniambia wewe, uza ghali si uza rakhisi, na khati ya waziri hii alioniandikia, nawe soma, Sultani, ujue mambo haya kweli.

Sultani akaishika akaisoma khati, akamwambia, kweli, Ali, umekuza ghali hukuza rakhisi.

Akaondoka Sultani akamwita waziri. Akamwambia, lebeka hababi. Akawaambia watu, mlioko katika baraza, mkubwa na mdogo, na Banyani, na Mwarabu, na Msheheri, na Mngazidja, na Mswahili, na jamii ya watu waliomo katika inchi—bassi mimi nimemwondoa, hamo katika uwaziri wala katika usultani, hali yake kama hali ya waliyo katika mji. Na sasa huyu Ali ndiye amekuwa waziri wangu mkubwa, killa mtu atakalo, akiwa mume, akiwa mke, akiwa Mwarabu, akiwa Mzungu, wote na waende kwa Ali ndio atakokwisha mambo yenu.

Na hii hadithi imetokana na Ninga.

"Yes, Sultan, you told me yourself, 'Sell dear, don't sell cheap,' and this is the note which the Vizir wrote for me; read it yourself, Sultan, that you may know that these things are true."

The Sultan took the note and read it, and he said, "True, Ali, you did sell dear, and not cheap."

And the Sultan arose and called the Vizir. And he said, "Here, sir." And he said to the people, "You who are at the audience, great and small, Banyan, and Arab, and Sheheri, and Comoro man, and Swahili, and all the people in the land. Now then, I have taken him away, he has neither the Vizirship nor the Sultanship, his condition is like that of the townspeople. And now this Ali has become my chief Vizir; every one, whatever he desires, be it man, or woman, Arab, or European, let all go to Ali; there it is that their business will be concluded."

And this story was made by Ninga.

KITITI, NA FISI, NA SIMBA.

THE HARE, THE HYÆNA, AND THE LION.

KITITI, NA FISI, NA SIMBA.

Hapo kale aliondoka simba, na kititi, na fisi, wakafanya mashauri kuenenda mashamba kulima. Wakaenenda hatta mashamba, wakalima wakapanda vyakula, baadaye wakarejea katika maskani yao wakakaa.

Hatta ilipowadia wakati wa kuiva vyakula, wakanena, Na twendeni shamba, tukaangalie vyakula vyetu. Na hilo shamba lao lilikuwa mbali sana. Yule kititi akawaambia wenziwe, zamani tutakapokwenenda shamba tusisite katika ndia, atakayesita na aliwe. Wale wenziwe wakakubali maneno hayo.

Bassi wakaenenda hatta walipofika ndiani, yule kititi akasita. Wale wenziwe wakanena, Kititi amesita na aliwe. Yule kititi akasema, Je! kwamba nawaza. Wale wenziwe wakamwuliza, Wawaza nini? Akasema, Nawaza yale mawe mawili, moja kubwa na moja dogo, lile dogo halendi juu, wala lile kubwa halendi tini. Wale wenziwe wakanena, Ni kweli maneno haya.

Wakaenenda tena, walipofika mbele, kititi akasita tena. Wale wenziwe wakasema, Kititi amesita, na aliwe. Yule kititi akanena, Je! kwamba nawaza. Wale wenziwe

THE HARE, THE HYÆNA, AND THE LION.

Once upon a time the lion arose, with the hyæna and the hare, and they consulted about going into the country to make a garden. And they went into the country, and made a garden, and planted eatables, and then returned to their dwellings and waited.

And when the time of the eatables ripening was fully come, they said, "Let us go to our garden, and look at our eatables." And their garden was a very long way off. And the hare said to his companions, "While we are going to the garden let us not stop on the road, and whoever stops let him be eaten." His companions consented to what he said.

So they went, and when they got upon the road the hare stopped. His companions said, "The hare has stopped, let him be eaten." The hare said, "Well, I am thinking." His companions asked him, "What are you thinking about?" And he said, "I am thinking about those two stones, one big and one little; the little one does not go up, nor does the big one go down." And his companions said, "These words are true."

And they went on again. When they got further on, the hare stopped again. His companions said, "The hare has stopped, let him be eaten." The hare said, "Well, I am thinking." His companions asked him, "What are you

wakamwuliza, Wawaza nini. Akasema, Nawaza vile watu wakivaa nguo mpya, zile nguo kukuu kuenenda wapi? Wale wenziwe wakanena, Ni kweli maneno haya.

Wakaenenda tena, walipofika mbele fisi naye akasita. Wale wenziwe wakanena, Fisi amesita, na aliwe. Yule fisi akasema, Je! kwamba nawaza. Wale wenziwe wakamwuliza, Wawaza nini? Akasema, Siwazi hatta kitu. Wale wenziwe wakamtwaa fisi wakamla.

Akasalia simba na kititi, wakaenenda tena. Walipofika mbele wakaona mahali pana paango. Yule kititi akasita. Simba akasema, Kititi amesita, na aliwe. Yule kititi akasema, Je! kwamba nawaza. Simba akamwuliza, Wawaza nini? Akanena, Nawaza ile paango, hapo zamani za kale, wazee wetu walikuwa wakiingia kwa huku wakitokea kwa huku, nami nitakwenenda jaribu niingie kwa huku, nitokee kwa huku. Akaenenda akiingia kwa huku, akitokea kwa huku marra nyingi.

Akamwambia simba, Mzee simba, nawe enende ukajaribu uingie kwa huku utokee kwa huku. Yule simba akaenenda akaingia katika paango, akasakama asiweze kuenenda mbele wala kurudi nyuma. Yule kititi akaenenda maungoni mwa simba akamla nyama. Alipokwisha mla, yule simba akamwambia, Ndugu, unile upande wa mbeleni. Yule kititi akanena, Siwezi kuja kukula upande wa mbeleni, mato yaona haya.

Yule kititi akaenda zake, akamwata simba papale, na shamba lao akatwaa yeye.

thinking about?" And he said, "I am thinking about this—When people put on new clothes, where do the old ones go to?" And his companions said, "These words are true."

And they went on again. When they got further on, the hyæna too stopped. And his companions said, "The hyæna has stopped, let him be eaten." The hyæna said, "Well, I am thinking." His companions asked him, "What are you thinking about?" And he said, "I am thinking about nothing at all." His companions took the hyæna and ate him.

There remained the lion and the hare, and they went on again. When they got further on, they saw a place where there was a cave. The hare stopped. The lion said, "The hare has stopped, let him be eaten." The hare said, "Well, I am thinking." The lion asked him, "What are you thinking about?" And he said, "I am thinking about that cave; in old times our elders used to go in here and go out there, and I shall go and try to go in here and go out there." And he went, and went in here and went out there many times.

And he said to the lion, "Old lion, you go too, and try to go in here and go out there" And the lion went, and went into the cave, and stuck fast, so that he could not go on forward or return backward. The hare went upon the back of the lion and ate his flesh. When he had eaten him, the lion said, "Brother, eat me in front." The hare said, "I cannot come eating you in front, my eyes are ashamed."

And the hare went his way, and left the lion there, and took their garden for himself.

HASSIBU KARIM AD DINI.

HASSEEBU KAREEM ED DEEN.

KISA CHA HASSIBU KARIM AD DINI NA SULTANI WA NYOKA.

Alionokea mtu mganga sana, akakaa, hatta mwana mtoto asipate, siku nyingi. Naye tabibu mkuu, haina dawa moja ya ulimwenguni asiyoijua. Na elimu nyingi anayoijua. Akakaa, hatta alipokuwa mzee sana mkewe akachukua mimba, naye hana kitu zayidi ya vyuo vya dawa.

Akaugua yule mtu, akamwita mkewe, akamwambia, nipe chuo changu, akampa, akafunua akatezama ndani ya chuo, akamwambia, wewe una mimba, utazaa mtoto mwanamume, jina lake mwite Hassibu karim ad dini. Akafa babaye.

Akakaa manamke, hatta akazaa mtoto mwanamume, akamlea, hatta akawa mkubwa.

Yule mtoto akamwambia mamaye, jina langu nini? Akamwambia, ngoja, kesho tutafanya karamu, tutawaita watu, waje wale, nipate kukupa jina alionipa babayo.

Akakaa, assubui akafanya karamu kubwa, akawaita wanajimu, wakaja kula karamu, akawaambia, mtoto wenu leo nitampa jina alionipa babaye. Wakamwambia, mpe.

THE STORY OF HASSEEBU KAREEM ED DEEN AND THE KING OF THE SNAKES.

THERE was a man, a very great medicine man, and he lived without having any children many days; and he was a great physician: there was not one medicine in the world which he did not know. And the learning was great which he knew. And he stayed until when he was very old his wife became pregnant, and he had nothing beside his books of medicines.

And the man was sick, and he called his wife, and said to her, "Give me my book," and she gave it him, and he opened and looked into the book, and said, "You are pregnant, you will bear a male child, call his name Hasseebu Ḳareem ed deen." And the father died.

And the woman remained, and bare a son, and brought him up till he was grown.

And the child asked his mother, "What is my name?" And she said, "Wait, to-morrow we will make a feast, we will invite people to come and eat, that I may give you the name your father gave you."

And he waited; and in the morning she made a great feast, and invited the astrologers, and they came to eat the feast, and she said to them, "To-day I will give to your child the name his father gave him." And they

Akawaambia, jina lake, Hassibu karim ad dini. Wakamwambia, heri.

Akatiwa chuoni kusoma, alipokwisha soma, akatiwa kiwandani kushona nguo, asijue, akatiwa kufua fetha, asijue, killa kazi anayofundishiwa hajui. Mamaye akanena, bassi, kaa kitako, mwanangu. Akakaa kitako akila na kulala.

Akamwambia, baba alikuwa na kazi gani? Akamwambia, alikuwa tabibu mkuu sana. Akamwambia, viwapi vyuo vyake vya utabibu? Akamwambia, siku nyingi zimepita, katezame ndani, kana viko. Akaenda, akatezama, akaona vimeliwa na wadudu imesalia gombo moja, akatwaa, akasoma, akaona dawa zile zote.

Hatta siku hiyo wakaja jirani zake wakamwambia mamaye, utupe sisi huyu mtoto tukaende naye kuchanja kuni. Nao, wale watu wanne, kazi yao kuchanja kuni, wakija, wakiuza mjini. Nao hupakia kuni juu ya punda. Mamaye akawaambia, vema, kesho nitamnunulia punda, mfuatane nyote.

Assubui mamaye akamnunulia punda, wakaja wale watu, wakafuatana naye kazini. Wakaenda, wakapata kuni nyingi, wakaja nazo mjini kuza, wakagawanya fetha.

Na siku ya pili wakaenda tena, na siku ya tatu, na siku ya nne, na siku ya tano, na siku ya sita. Hatta siku ya sabaa, walipokwenda, kukatanda wingu, ikanya mvua, wakakimbia kujificha chini ya jabali.

Yule Hassibu amekaa mahala pekeyake. Akatwaa

said, "Give it." And she said, "His name is Hasseebu Kareem ed deen." And they said, "It is well."

And he was put to school to read, and when he had finished reading, he was put at a workshop, to learn to sew clothes, and did not learn; and he was put to do silversmith's work, and did not learn; and whatever work he was taught, he did not learn it. And his mother said, "Well, stay at home, my son." And he stayed at home, eating and sleeping.

And he said to her, "What was my father's business?" And she said, "He was a very great physician." And he said, "Where are his medical books?" And she said, "Many days have passed, look inside, if they are there." And he went and looked, and saw them eaten by insects; there remained one parcel, and he took it and read, and saw all those medicines.

At last one day his neighbours came and said to his mother, "Give us this boy, that we may go together to cut wood." And it was the business of those four people to cut wood, and they came and sold it in the town. And they used to load donkeys with it. And his mother said, "Very well, to-morrow I will buy him a donkey, that you may all go together."

In the morning his mother bought him a donkey, and the people came, and they went to their work together. And they went, and got much firewood, and came with it into the town, and divided the money.

And the next day they went again, and the third day, and the fourth day, and the fifth day, and the sixth day. But on the seventh day, when they went, the clouds gathered, and the rain fell, and they went to hide under the rocks.

Hasseebu sat in a place by himself. And he took a stone, and knocked on the ground, and heard it sound

jiwe, akagonga chini, akasikia panalia wazi. Akawaita wenziwe, akawaambia, hapa panalia wazi!

Wakamwambia, gonga, akagonga, wakasikia panalia wazi, wakamwambia, tuchimbe. Wakachimba, wakaona shimo kubwa, limekaa kana kisima, wakaangalia ndani mna asali, limejaa tele.

Wakaacha kuni, ikawa kuchukua asali, kulla siku. Na yule Hassibu ndiye, aliyeliona mbele ile shimo la asali. Wakamwambia, wewe ingia mmo ndani, ukiteka asali, ukatupe sisi, tukaende tukauze mjini, hatta tukiisha, tupate kugawanya fetha. Akanena, vema.

Ikawa kazi zao kulla siku miezi mitatu, wakapata mali mengi.

Hatta asali ilipokwisha, imesalia chini kabisa nako mbali, wakamwambia, ingia wewe ndani kule, ukwangue iliosalia chini, ukiisha, tutakupa kamba, ushike, tukupandishe juu. Yule akakubali, akakusanya, akawaambia, nipeni kamba. Wakamwambia, hapana kamba, ngoja kwanza, inakuja. Wakafanya shauri, wakasema, huyu na tumwache mumo humo ndani ya shimo, tugawanye sisi mali.

Akaondoka mmoja, akasema, mama yake, tutamwambiaje? Akaondoka mmoja, akajibu, akamwambia, tutamwambia; mtoto wako aliondoka, kwenda chooni, akakamatwa na simba, yeye na punda wake, nako ndani ya mwitu tusiweze kumtafuta sana, lakini tukasikia simba analia, tukajua aliyemkamata ni yeye simba.

Wakaenda zao mjini, wakamwambia mamaye. Mamaye akalia sana, akakaa matanga, hatta yakaisha. Wale wakagawanya fetha, wakasema, tumpelekee na mama ya rafiki yetu kidogo fetha, wakampelekea. Bassi kulla

hollow. And he called his companions and said to them, "Here it sounds hollow."

And they said, "Knock." And he knocked, and they heard it sound hollow, and said, "Let us dig." And they dug, and found a large pit: it was like a well, and they saw in it honey; it was very full.

And they left the firewood, and every day carried away honey. And it was Hasseebu who was the first to find the pit of honey. And they said, "Do you go inside and dip out the honey, and give to us, and we will go and sell it in the town, and when we have finished, let us divide the money." And he said, "Very well."

And it was their employment every day for three months, and they got much wealth.

At last, when the honey was finished, there remained some quite at the bottom, and that far off, and they said, "Go in, inside there, and scrape up what is left, and when you have done we will give you a rope, take hold of it, and we will hoist you up." And he consented, and gathered it, and said, "Give me the rope." And they said to him, "There is no rope: wait a bit, it is coming." And they consulted together and said, "Let us leave him, there inside the pit, and let us divide the money."

And one arose and said, "What shall we say to his mother?" And one arose and answered, and said, "We will tell her, your son arose to go on his private business, and was caught by a lion, he and his donkey, and there in the forest we could not seek for him much, but we heard the lion crying, and we knew that it was the lion that had taken him."

And they went away into the town and told his mother. And his mother wept much, and made her mourning, till it was ended. And they divided the money, and said, "And let us send a little money to our friend's mother."

siku, yule humpelekea mchele, yule humpelekea mafuta, humpelekea kitoweo, humpelekea nguo, kulla siku.

Bassi hapa, turejee aliko Hassibu.

Amekaa siku ya kwanza, siku ya pili, siku ya tatu, akajua wenziwe wamemtupa, akashukuru Muungu. Akatembea ndani ya shimo, shimo kubwa sana. Usiku hulala mlemle, assubui akiamka, hupata asali kidogo, akala. Hatta siku moja amekaa kitako anawaza, akaona nge akaanguka chini, mkubwa sana, akamwua.

Akakaa kitako, akafikiri, nge huyu anatoka wapi? Labuda pana tundu mahala, nitakwenda kutafuta. Akaenda, akaona tundu ndogo, aona mwangaza mbali sana, akachokora kwa kisu, ikawa tundu pana sana, akapita, anaona mbali weupe na mwangaza, akaenda. Hatta akifika, akaona kiwanja, ametokea mahala pakubwa sana.

Akaona njia, akafuata njia, akaenda, akaona nyumba kubwa ya mawe, akaona na viti vingi, na mlango wake wa thahabu, na kufuli yake ya thahabu, na ufunguo wake wa lulu, akatwaa, akafungua, ndani akaona sébule kubwa, na viti vingi, akaona kiti kimoja cha thahabu, kimenakishiwa kwa lulu na jawahir na fusfús, akaona na kitanda kimetandikwa sana vizuri, akaenda akalala.

Hatta marra hiyo asikia watu wanakuja wengi. Wakaja hatta nyumbani, wakaona mlango umefunguliwa, wakaingia ndani. Na yule anayekuja ndiye Sultani wa nyoka.

Asikari wake wakajaa uwanjani, yee na mawaziri wake wakapita ndani, wakaona ajabu, wakamwona mtu amelala

And they sent some to her. And so, every day, one took her rice, one took her oil, one took her meat, one took her cloth, every day.

Enough here, let us return to where Hasseebu was.

He remained the first day, the second day, and the third day, and he knew his companions had cast him off, and was comforted. And he walked about inside the pit, and the pit was very large. At night he slept inside, and in the morning when he awoke he took a little honey and ate. Till one day he sat thinking, and he saw a scorpion fall to the ground, a very large one, and he killed it.

And he sat and considered, "Where did this scorpion come from? Perhaps there is a hole somewhere, I will go and look for it." And he went, and saw a little hole, and saw light far off, and he picked with his knife, and the hole became very broad, and he passed, and saw beyond, clear space and light, and went on. When he reached it he found an open space, and came out upon a very large place.

And he saw a path, and followed the path, and went on, and found a large stone house; and he saw many chairs, and the door was of gold, and its padlock of gold, and its key of pearl; and he took it and opened, and saw inside a large reception-room, and many chairs, and he saw one chair of gold, inlaid with pearls and jewels, and precious stones; and he saw a couch very beautifully spread, and he went and lay down.

So at once he hears many people coming. And they came to the house, and saw the door open, and they came inside, and he who had come was the king of the snakes.

And his soldiers filled the courtyard, and he and his vizirs entered inside, and they were astonished, and

juu ya kitanda, na kile ndicho kitanda cha Sultani, anachokaa. Wakataka kumwua, akawaambia, mwacheni, msimwue, niwekeni ḳitini, waka'mweka juu ya kiti.

Akawaambia, mwamusheni polepole, wakamwamusha. Akaondoka, akakaa kitako, akaona nyoka wengi, wamemzunguka, akamwona yule mmoja mzuri sana, amevaa nguo za kifaume.

Akamwuliza, wewe nani? Akamwambia, mimi Sultani wa nyoka, na hii nyumba yangu; akamwuliza, na wewe nani? Akamwambia, mimi Hassibu karim ad dini. Watoka wapi? Akamwambia, sijui ninapotoka wala ninakokwenda. Akamwambia, starehe; akawaambia asikari wake, enendeni mkalete matunda yote mwituni, tumkerimu mgeni.

Wakaenda, wakaleta kulla tunda, waka'mwekea mbele sinia nzima, wakamwambia kula. Akala hatta akashiba, wakampa maji, akanywa. Bassi, akakaa kitako, wakazumgumza.

Yule Sultani wa nyoka akamwuliza Hassibu, nipe kisa chako, toka ulipotoka kwenu hatta leo. Akampa kisa chote kilichompata njiani hatta akafika pale.

Naye Hassibu karim ad dini akamwuliza Sultani wa nyoka, unipe kisa chako nawe, nipate kujua. Akamwambia kisa changu kikubwa sana.

Akamwambia, nalikaa zamani moja, tukaondoka hapa kwenda jabali Al Káf, kwenda kubadili hawa. Nikakaa hatta siku moja nikamwona mtu akija nikamwuliza, watoka wapi wee? Akaniambia, mimi natoka mjini kwetu, ninapotea katika barra. Nikamwambia, weye mtoto wa nani? Akaniambia, mimi jina langu Bolukia, na baba

found a man lying on the couch, and that was the king's couch which he was lying upon. And they wanted to kill him, but he said to them, "Leave him alone, do not kill him; put me in a chair." And they put him upon a chair.

And he said, "Wake him gently." And they woke him. And he arose, and sat up, and saw many snakes surrounding him, and he saw one of them very beautiful, wearing royal robes.

And he asked him, "Who are you?" And he said, "I am the king of the snakes, and this is my house." And he asked him, "And who are you?" And he said, "I am Hasseebu Kareem ed-deen." "Where do you come from?" And he said, "I don't know whence I come, nor whither I am going." And he said, "Do not disturb yourself;" and he told his soldiers, "Go and bring all the fruits of the forest, and let us feast our guest."

And they went and brought every fruit, and set before him a large tray, and told him to eat. And he ate till he had had enough, and they gave him water, and he drank. So he sat, and they conversed.

And the king of the snakes asked Hasseebu, "Give me your story, from your leaving home till to-day." And he gave him the story of all that he had met with on the way till he arrived there.

And Hasseebu Kareem ed deen asked the king of the snakes, "Give me your story also, that I may know it." And he said, "My story is a long one."

And he said, "I was living formerly, we had left this place to go to the mountains of Al Kaf, for change of air. And I stayed till one day I saw a man coming, and I asked him, 'Where do you come from?' And he said, 'I come from our town, and am wandering in the wilderness.' And I said, 'Whose son are you?' And he said to me, 'My name is Bolukia, and my father the Sultan

yangu Sultani amekufa, nikaenda kufungua kasha, nikaona mkoba, nikaufungua, umetiwa kisanduku cha shaba, nikafungua, ndani umefungwa kwa joho, nikafunua joho, nikaona chuo, nikasoma mimi, nikaona sifa nyingi za mtume. Nikafanya shauko kumwona mtu huyu. Nikawauliza watu, wakaniambia, bado hajazaliwa. Nikasema, mimi nitapotea hatta nimwone. Nikaacha mji wangu na mali yangu, ni katika kupotea hatta sasa sijamwona mtu huyo.

Na mimi nikamwambia, utamwona wapi, hajazaliwa bado? Labuda ungalipata maji ya nyoka, ungaliweza kuishi, usife, hatta ukaonana naye, lakini sasa haifai, yako mbali maji ya nyoka.

Akaniambia, kua heri tena, nitapotea mimi. Nikamwambia, kua heri. Akaenda zake.

Hatta akafika Misri, akamwona mtu, akamwuliza, weye nani? Akamwambia, mimi Bolukia. Akamwuliza, na weye nani? Akamwambia, mimi jina langu Alfán. Akamwambia, unakwenda wapi? Akamwambia, mimi nimeacha mji wangu, na ufalme wangu, na mali yangu, namtafuta mtume.

Akamwambia, utamwona wapi weye, naye hajazaliwa bado? Lakini sasa tukamtafute Sultani wa nyoka, tukimpata huyu, atatupa dawa sisi tutakwenda hatta alipo nebii Sulimani; tutapata pete yake, tutawale sisi, na Majini yote yatakuwa chini yetu, tutakalo tutawaamru.

Akamwambia, mimi nimemwona Sultani wa nyoka katika jabali Al Káf. Akamwambia, twenende bass. Na yule Alfán moyoni mwake anataka pete ya nabii Sulimani apate kutawala, yee awe mfalme wa Majini na ndege. Yule Bolukia ataka kumwona mtume, ndio shauko yake.

had died, and I went and opened a chest, and found a bag and opened it, and a small brass box was in it, and I opened it, and inside it was tied up in woollen cloth, and I opened the cloth, and found a book, and I read it, and found many praises of the prophet. And I was taken with a longing to see that man. And I asked people, and they told me, he is not yet born. And I said, I will wander till I see him. And I left my town and my property, and I am wandering; I have not yet seen the man.'

"And I too said to him, 'Where will you find him, he is not yet born? Perhaps, if you had the serpent's water, you might be able to live without dying, till you meet him, but now it is of no use, for the serpent's water is far off.'

"And he said to me, 'Farewell again, I shall wander on.' And I said, 'Farewell.' And he went his way.

"And so he reached Egypt, and met a man, and he asked him, 'Who are you?' And he said, 'I am Bolukia.' And he asked him, 'And who are you?' And he said, 'My name is Alfán.' And he said to him, 'Where are you going.' And he said, 'I have left my town, and my kingdom, and my property; I am seeking the prophet.'

"And he said, 'Where will you find him, when he is not yet born? But let us go and look for the king of the snakes, if we find him, he will give us a medicine, and we will go to where the prophet Solomon is; and we will get his rings, and govern all the genii, they will be under us, we will order them whatever we wish.'

"And he said, 'I have seen the king of the snakes at the mountain of Al Kaf.' And he said, 'Let us go then.' And that Alfan in his heart wanted the ring of Solomon that he might govern, that he might be the king of the genii and of the birds. Bolukia wanted to see the prophet, that was his longing.

Alfán akamwambia Bolukia, sasa tufanye tundu ya kumtegea Sultani wa nyoka, akiisha ingia ndani ya tundu, tulifunge, tumchukue.

Akamwambia, haya. Akafanya tundu, akitia vikombe viwili, kimoja cha maziwa, kimoja cha mvinyo. Wakaenda hatta wakafika jabalini.

Nipo sijaondoka bado kwenda mjini kwangu. Wakaenda, wakaweka tundu ile, nikaingia ndani nikanywa mvinyo, nikanilevya, wakanifunga, wakanichukua.

Hatta nilipoamka, naona nimechukuliwa na watu, na yule Bolukia yuko ndiye alionichukua. Nikanena, waana Adamu si wema, wataka nini sasa? Wakaniambia, twataka dawa tupake miguuni mwetu, tukanyage bahari hatta tufike tunakotaka. Nikawaambia, twendeni.

Wakaenda nami hatta kisiwani, na kisiwa kile kina miti mingi. Na ile miti ikiniona hunena yote—mimi dawa ya fullani—mimi dawa ya fullani—mimi dawa ya kitwa—mimi dawa ya miguu—hatta ule mti ukasema, mimi, mtu akipaka miguuni hupita juu ya bahari.

Wakanena, ndio tutakao. Wakatwaa mwingi. Wakarudi, wakanipeleka hatta pale jabalini. Wakanifungua, wakaniachia. Wakaniambia, kua heri, nikawaambia, kuaherini.

Wakaenda zao, wakipata bahari hupaka miguuni, wakapita. Wakaenda vivyo hivyo hatta wakafika siku nyingi sana wakakaribia alipolala nabii Sulimani. Mahala karibu, Alfán akafanya madawa yake, wakaenenda.

"And Alfan said to Bolukia, 'Now let us make a cage to catch the king of the snakes, and when he has gone into the cage let us shut it and carry him off.'

"And he said, 'Come on.' And they made a cage, and put in it two cups, one of milk and one of wine. And they went on till they reached the mountain.

"I was there, I had not yet left to go to my own town. And they went and placed the cage, and I went into it and drank the wine, and intoxicated myself, and they fastened me in and carried me away.

"So when I awoke, I saw that I was being carried by men, and that Bolukia was there and was carrying me. And I said, 'The sons of men are not good, what is it now that you want?' And they said to me, 'We want a medicine to anoint our feet with, that we may walk upon the sea till we arrive where we wish to go.' And I said, 'Let us go on.'

"And they went with me as far as an island, and that island had many trees. And those trees when they saw me all said, 'I am a medicine for such a thing;' 'I am a medicine for such a thing;' 'I am a medicine for the head;' 'I am a medicine for the feet;' till one tree said, 'I, if any one anoints his feet with me, he can walk upon the sea.'

"And they said, 'That is what we want.' And they took plenty. And they returned and took me there to the mountain. And they unfastened me, and let me go. And they said to me, 'Good-bye,' and I said to them, 'Good-bye.'

"And they went on their way, and when they reached the sea, they anointed their feet, and passed over it. And they went thus till they arrived after many days, and came near the place where slept the prophet Solomon. In a place near it, Alfan prepared his medicines, and they went on.

Naye nabii Sulimani anangojewa na Majini. Wakakaribia wale wawili, wakasikia mtu anasema. Na nabii Sulimani amelala na mkono ameuweka kifuani, na pete kidoleni. Yule mtu akamwambia, akamwita Bolukia, unakwenda wapi weye? Akamwambia, nimefuatana na Alfán, anakwenda twaa pete ile. Akamwambia, rudi weye, huyu atakufa.

Alfán akamwambia Bolukia, ningoje hapa weye. Akaenda yee, akikaribia kutaka kushika pete, akapigiwa ukelele, akarushwa hapa hatta kule. Akarudi, asikubali, akaenda marra ya pili akataka kuishika pete, akapuziwa, akateketea kamma jifu.

Na yule Bolukia anaona pia, akasikia mtu akimwambia, rudi, enda zako, huyu thalimu amekwisha kufa.

Akarudi Bolukia, akaja zake hatta njiani akaona bahari, akapaka dawa yake miguuni, akavuka, akaenda kisiwa kingine, hatta akaisha akapaka dawa tena akavuka. Ikawa ndio kazi yake siku nyingi sana, na miezi mingi, na miaka mingi inakwisha naye njiani.

Akaenda hatta siku moja akamtokea mtu, akamwona amekaa kitako, akampa salaam, naye akamjibu. Akamwuliza, weye nani? Akamwambia, mimi, jina langu, Jani Shah, weye nani? Akamwambia, mimi Bolukia, akamwuliza, wafanya nini hapa?

Pana makaburi mawili, na yule mtu amekaa katikati ya makaburi, hulia sana, kiisha akacheka, akashukuru Muungu. Akamwuliza, nipe kisa chako wewe. Akamwambia, kisa changu kikubwa, lakini nipe chako weye kwanza, umetoka wapi, unakwenda wapi?

"And the prophet Solomon was waited upon by genii. And they too drew near, and heard some one speaking. And the prophet Solomon slept, and his hand was laid on his chest, and the ring on his finger. The being spoke to them, and called to Bolukia, 'Whither are you going?' And he said, 'I have come with Alfan, he is going to take that ring.' And it said to him, 'Go back, this man will die.'

"And Alfan said to Bolukia, 'Wait for me here.' And he went on, and drew near, wanting to take hold of the ring, and a cry was made at him, and he was thrown from hence yonder. And he returned, not consenting, and went the second time and wanted to take hold of the ring, and he was breathed upon and burnt up like ashes.

"And Bolukia was looking on at all this, and he heard some one say to him, 'Go back, go on your way, this wretch is already dead.'

"And Bolukia went back, and came until in his way he found the sea, and he anointed his feet with his ointment and passed over, and went to another island, and then he put on the medicine again and passed over. And this was his employment very many days, and many months, and many years were ended upon him in his journey.

"And he went until one morning he came upon a man, and saw him sitting down, and saluted him, and he replied. And he asked him, 'Who are you?' And he said, 'My name is Jan Shah, who are you?' And he said, 'I am Bolukia,' and he asked him, 'What are you doing here?'

"There were two graves, and the man was sitting between the graves, and wept much, and then he smiled and was comforted. And he asked him, 'Give me your story?' And he said, 'My story is a long one, but give me your story first. Whence did you come, and whither are you going?'

Akamwambia, miye ni mtoto wa Sultani, baba yangu amekufa, nimetawala mimi. Hatta siku moja nikafungua kasha la baba, nikaona mkoba, ndani na chuo, nikasoma chuo kile, nikaona sifa za mtume, nikafanya shauko sana ya kumwona, nikatoka mimi katika mji wangu, nikapotea katika mwitu kumtafuta mtu huyo. Na kulla mtu nimwonayo huniambia, hajazaliwa bado. Na hatta sasa ni katika mtafuta bado. Nikali nikienda katika barra.

Akamwambia, kaa kitako bassi, nikupe kisa changu toka mwanzo hatta sasa. Akamwambia, nipe, nimekwisha kaa kitako.

Akamwambia, mimi, jina langu Jani Shah, na baba yangu, jina lake Taighamusi, Sultani mkubwa. Naye kulla siku ikipata mwezi huenda mwituni kwenda kupiga nyama. Na mwanawe ni mimi tu mmoja, anipenda sana. Hatta siku hiyo nikamwambia, baba, tufuatane mwituni. Akaniambia, kaa kitako, usiende mahali. Nikalia sana mimi, baba yangu akaniambia, twende, usilie.

Tukaenda zetu mwituni, na watu wengi wanaokwenda. Hatta tulipofika mwituni tukala chakula, tukaisha, bassi kulla mtu tukaingia mwituni tupige nyama.

Na mimi na watumwa wangu, watu sabaa, tukaenda njia yetu ngine, hatta tukifika mwituni, tukaona paa mzuri mno tukamfukuza hatta baharini, tusimpate. Akaingia majini paa, tukatwaa mashua, tukaingia mimi na watumwa wangu watu wanne, wale watatu wakarudi kwa baba. Sisi tukamfukuza paa hatta tusiuone mji, tukamkamata paa, tukamchinja. Tulipokwisha mchinja, ukavuma upepo mwingi, tukapotea.

Wale watumwa, wale watatu, walipofika kwa baba yangu, akawauliza, yu wapi bwana wenu ? Wakamwambia,

"And he said, 'I am the son of a Sultan, and my father died, and I governed. At last one day I opened my father's chest, and saw a bag and within it a book, and I read that book, and saw the praises of the prophet, and I longed much to see him, and I set out from our town and wandered in the forest seeking for the man. And every one I find says to me, 'He is not yet born.' And till now I am still seeking him. And I am going through the wilderness."

"And he said, 'Sit down then, that I may give you my story from the beginning until now." And he said, 'Give it me, I am already set down.'

"And he said, 'My name is Jan Shah, and my father's name, Taighamus, a great Sultan. And every day for a month he used to go into the forest to shoot game. And I was his only son, and he loved me much. Till one day I said to him, 'Father let us go together to the forest.' And he said, 'Stay at home, and go nowhere.' And I cried much, and my father said, 'Let us go, do not cry.'

"And we went away to the forest, and there were many people who went. And when we reached the forest we ate our food, and then every one went into the forest to kill game.

"And I and seven men, my slaves, we went another way of our own, till we reached the forest, and we saw a very beautiful gazelle, and chased it as far as the sea without getting it. And the gazelle went into the water, and we took a boat, and went in, I and four of my slaves, and three of them went back to my father. And we chased the gazelle till we lost sight of the town, and we caught the gazelle and killed it. And when we had killed it, a great wind blew, and we lost our way.

"And those three slaves, when they reached my father, he asked them, 'Where is your master?' And they said

twalimfukuza paa, hatta tukafika pwani, yule paa akaingia baharini, wakaingia mashuani, yee bwana na watu wanne, wakamfukuza, sisi tukarudi.

Baba yangu akasema, mwanangu amekwisha potea. Akaenda zake mjini, akakaa matanga, akashukuru Muungu.

Sisi tukaangukia kisiwani. Pana ndege wengi. Tukatafuta matunda tukala, tukatafuta na maji tukanywa. Hatta usiku, tukapanda juu ya mti tukalala. Alfajiri tukaingia mashuani mwetu, tukapotea, tukafika kisiwa kingine cha pili, hapana mtu awaye yote. Tukashuka, tukala matunda mengi, hatta usiku tukapanda juu ya mti, tukalala, wakaja nyama mbwayi, wakacheza sana.

Hatta assubui tukakimbia, tukaenda kisiwa cha tatu, tukifika tukitafuta matunda, tukaona mtofaa umezaa sana. Tukitaka kuchuma, tukasikia mtu, akatukataza, akinena, msichume, mtofaa u wa mwenyewe mfalme, nimewekwa kuungojea. Hatta usiku, wakaja kima wengi, wakafurahi sana walipotuona sisi, wakatutafutia matunda wakaletea, tukaja, tukala, hatta tukashiba.

Wakasema, mtu huyu tumfanye Sultani wetu. Yule mmoja akanena, watakimbia assubui hawa. Wakasema, kaivunjeni mashua yao. Wakaenda, wakaivunja.

Hatta assubui tukiondoka kukimbia, tukaenenda pwani, mashua yetu imevunjwa. Bassi, tukarudi, tukakaa kitako wakatuletea chakula, tukala, na maji, tukanwa. Na wale kima wanatupenda sana sisi, hawatupendi kuondoka. Siku nyingi tukakaa.

Hatta siku moja tukaenda kutembea, tukaona nyumba

'We chased a gazelle, till we reached the shore, and the gazelle went into the sea, and the master and four men went into a boat and pursued it, and we came back.'

"And my father said, 'My son is lost.' And he went away to the town, and made a mourning, and was comforted.

"And we fell upon an island. There there were many birds. And we looked for fruit and ate it, and looked for water and drank. And at night we climbed into a tree and slept: In the morning we entered our boat and wandered on, and reached a second island, whereon was no one whatsoever. And we landed, and ate much fruit, and at night climbed into a tree and slept, and many savage beasts came, and made great games.

"Then in the morning we fled, and went to a third island, and we arrived and looked for fruit, and saw a *tofaa* tree which had borne abundantly. And we wanted to pick from it, and we heard some one forbid us, and say, 'Do not pick them, this *tofaa* tree is the property of the king, and I am put to watch it.' And at night many monkeys came, and they were very glad when they saw us; and they looked for fruit and brought us, and we came and ate till we were satisfied.

"And they said 'Let us make this man our Sultan.' And one said, 'These people will run away in the morning.' And they said, 'And break up their boat.' And they went and broke it.

"In the morning, when we arose to escape, and went to the shore, our boat was broken to pieces. So we returned and remained, and they brought us food, and we ate, and water, and we drank. And those monkeys loved us very much, and did not like us to go away. And we stayed many days.

"Till one day we went walking about, and we saw a

kubwa ya mawe, na mlango wakwe umeandikwa. Nikasoma mimi, ya kwamba, mtu anaokuja hapa kisiwani, hawa kima hawamwachi kumpenda mno mfanya ndio mfalme wao. Na atakapokwenda zake, hapati njia, lakini iko njia moja, imelekea kibula, hufuata njia hiyo, hutaona uwanja mkubwa, una simba na chui na nyoka, mtapigana nao, mkiwashinda, mtapata njia, mtakwenda mbele, mtaona uwanja mgine, una tungu wakubwa, kana mbwa, na meno yao kana mbwa, wakali sana, mtapigana nao, mkiwashinda, mtapata njia ya kupita.

Tukafanya mashauri, wale watumwa wangu wakaniambia, tuenende, tukapone ao tukafe, na sisi sote tuna selaha zetu.

Tukaenenda hatta tukafika uwanja wa kwanza, tukapigana, wakafa watumwa wangu wawili. Tukaenda zetu, tukapita, tukaenda wa pili, tukapigana, wakafa watumwa wangu wawili, nikapona mimi.

Nikapotea siku nyingi, hatta nikatokea mji. Nikakaa kitako pale mjini, nnatafuta kazi, sipati. Akatokea mtu, akaniambia, wataka kazi? Nikamwambia, nataka. Akaniambia, twende zetu, tukaenda kwake.

Akachinja ngamia, akatwaa ngozi ile, akaniambia, nitakutia ndani ya ngozi, wende juu ya jabali, ndege atakuchukua, ukifika atakufungua, usukume vito chini, ukiisha nitakushusha mimi.

Akanitia ngozi ile, akaja ndege, akanichukua akaniweka juu ya jabali, akataka kunila, nikaondoka, nikamfukuza ndege, akaruka. Nikasukuma vito chini vingi, nikamwambia, nishushe, bass! Asinijibu neno, akaenda zake.

great stone house, and its door had an inscription. I read how that, 'Any man who comes to this island, these monkeys will not leave him, through loving exceedingly to make him their king. And when he shall go away, he will find no way; but there is a way, it lies to the north. One follows this way, and one finds a great plain; there are lions, and leopards, and snakes; you shall fight with them; if you overcome them, you will find a way; you will go forward, you will see another plain, where are huge ants, like dogs, and their teeth like dogs, very fierce; you shall fight with them; if you overcome them you will find a way to pass.

"And we consulted together, and those my slaves said to me, 'Let us go, that we may die or live, and we all have our weapons.'

"And we went till we reached the first plain, and we fought, and two of my slaves died. And we went our way, and passed on and went to the second, and fought, and my two slaves died, and I escaped.

"And I wandered many days, till I came out upon a town. And I stayed there in the town, looking for work, and not finding it. And a man came out, and said to me, 'Do you want work?' And I said, 'I do.' And he said, 'Let us go our way;' and we went to his house.

"And he slaughtered a camel and took its skin, and said to me, 'I shall put you in this skin, that you may go to the top of the mountain; a bird will carry you. When you arrive, it will unfasten you; push down the precious stones, and then I will get you down.'

"And he put me into the skin, and the bird came and carried me to the top of the mountain, and was going to eat me; and I arose and scared the bird, and it flew away. And I pushed down many precious stones, and I said, 'Take me down, then.' And he answered me not a word, and went his way.

Nikasema, nimekufa mimi. Nikaenenda mwituni siku nyingi. Nikatokea nyumba moja, nikamwona mzee katika nyumba, akanipa chakula na maji, nikashukuru Muungu.

Nikakaa kitako pale, akanipenda kana mwanawe. Akanipa funguo zote za nyumba, akaniambia, fungua kulla utakapo, ela chumba hiki kimoja usifungue. Nikamwambia, vema, baba.

Nikakaa, akatoka yee kwenda kutembea, nikafungua mimi, nikaona bustani kubwa, na mto unapita. Marra wakaja ndege watatu, wakatua pale mtoni. Marra wakageuka watu, wakaoga mtoni, na wazuri mno wale watatu waanawake. Nikawatezama hatta walipokwisha kuoga, wakavaa nguo zao, wakaruka.

Nikarudi mimi, nikafunga mlango, nisiweze kula kitu. Hatta baba yangu akaja, akaniuliza, una nini? Nikamwambia, nimekwenda katika bustani, nimeona waanawake watatu, wamekuja kuoga, wamekwisha, wameruka, na yule mmoja nampenda mno, nataka kumwoa, kama sikumpata nitakufa.

Akaniambia, wale hawapatikani, wale watoto wa Sultani wa majini, na kwao mbali sana, mwendo miaka mitatu. Nikamwambia, sijui, sharti unipatie. Akaniambia, ngoja marra hii, watakapokuja kuoga, ujifiche, utwae nguo za yule umpendaye sana.

Nikaenda nikangoja, hatta walipokuja wakavua nguo zao, nikazitwaa, nikazificha. Na yule ndio mdogo wao, na jina lake Seyedati Shemsi. Walipotoka wakavaa nguo zao, wale nduguze, yee akatafuta zake, asizione. Nika-

"And I said, 'I am a dead man.' And I went through the forest many days. And I came out upon a single house, and I saw an old man in the house, and he gave me food and water, and I was comforted.

"And I remained there, and he loved me as his son. And he gave me all the keys of the house, and said to me, 'Open whatever you like, except this one chamber; open it not.' And I said, 'Very well, father.'

"And I stayed, and he went out travelling, and I opened it, and saw a large garden and a stream flowing. All at once three birds came, and settled there by the stream. Immediately they were changed into people, and bathed in the river, and they were three most beautiful women. And I looked at them till, when they had finished bathing, they put on their clothes, and flew away.

"And I returned, and locked the door, and could not eat anything. When my father came, he asked me, 'What is the matter with you?' And I said, 'I went into the garden, and I saw three women; they were come to bathe; they did so, and flew away, and one of them I love exceedingly; I want to marry her; if I have her not I shall die.'

"And he said to me, 'They are not to be had; they are the children of a Sultan of the genii, and their home is far away, a journey of three years.' And I said to him, 'I know not; you must get her for me.' And he said, 'Wait this time, and when they come to bathe hide yourself, and take the clothes of the one you love so much.'

"And I went and waited, till when they came and took off their clothes, I took them and hid them. And she was the youngest of them, and her name was Seyedati Shems. And when they came out, her sisters put on their clothes, and she looked for hers without finding

mwambia, ninazo mimi. Akaniambia, nipe mwenyewe, nataka kuenda zangu. Nikamwambia, mimi nakupenda sana, nataka kukuoa. Nataka kwenda kwa baba yangu. Nikamwambia, huendi.

Wakaruka wale nduguze, wakaenda zao, nikamchukua kwetu, yule baba yangu akanioza. Akaniambia, nguo hizi usimpe, zifiche sana, akizipata mwenyewe, ataruka kwenda zake kwao. Nikazichimbia chini, nikazitia.

Hatta siku hiyo nimetoka kwenda kutembea, akazifukua, akazivaa mwenyewe akaruka, akakaa juu ya dari, akamwambia mtumwa wake, bwana wako akija mwambia nimekwenda zangu kwetu, kama anipenda anifuate. Akaruka, akaenda zake.

Hatta nilipokuja, nikaambiwa, mkewo amekwenda zake kwao. Nikapotea nikimfuata miaka mingi.

Hatta nilipofika karibu na mji nikaona watu, wakaniuliza, weye nani? Nikawaambia, mimi Jani Shah. Mtoto wa nani? Nikawaambia, mtoto wa Taighamusi. Wakaniambia, weye ndiye uliye umeoa bibi yetu? Nikawauliza, nani bibi yenu? Wakaniambia, Seyedati Shemsi. Nikawaambia, miye. Moyo wangu ukafurahi sana.

Wakanichukua hatta mjini kwao. Akamwambia babaye, huyu ndio mume wangu aliyenioa. Nikapendwa sana, nikakaa siku nyingi.

Babaye akaniambia, mchukua mkewo, kama wataka kwenda kwenu. Tukapewa Majini, wakatuchukua kwa siku tatu. Tukafika, tukakaa mwaka.

Nikasema, twende, tuangalie baba yetu. Mke wangu akaniambia, twende. Hatta tukifika hapa, mke wangu

them. And I said, 'I have them.' And she said, 'Give them to me, whom they belong to; I want to go away.' And I said, 'I love you very much, I want to marry you.' 'I want to go away to my father.' And I said, 'You will not go.'

"And her sisters flew and went away, and I took her to our house, and my father married me to her. And he said to me, 'Do not give her these clothes, hide them well; if the owner gets them, she will fly away to her home.' And I dug in the ground and put them there.

"Till one day when I had gone out walking, she dug them up, and put them on herself, and flew up and stopped on the roof, and said to her slave, 'When your master comes, tell him that I am gone away home; if he loves me let him follow me.' And she flew, and went her way.

"When I came I was told, 'Your wife has gone away home.' And I wandered, following her, many years.

"Till when I arrived near a town I saw some people, and they asked me, 'Who are you?' And I said, 'I am Jan Shah.' 'The son of whom?' And I said, 'The son of Taighamus.' And they said to me, 'Are you he that married our mistress?' And I asked, 'Who is your mistress?' And they said, 'Seyedati Shems.' And I said, 'I am he.' And my heart rejoiced exceedingly.

"And they took me to their town. And she said to her father, 'This is my husband who married me.' And I was much loved, and stayed long.

"And her father said to me, 'Take your wife, if you wish to go home.' And we were given genii, and they carried us three days. And we arrived, and stayed a year.

"And I said, 'Let us go and see our father.' And my wife said to me, 'Let us go.' Till when we arrived

akaenda kuoga. Hatta akitoka, amekufa, nikamzika hapa. Wale Majini wakaenda kwa babaye kumwambia, mwanawo amekufa. Babaye akasema, kamwiteni Jani Shah, aje, aoe huyu mtoto mgine. Wakaja kuniambia. Nimesema, sitaki, nitachimba kaburi la pili, nikifa, niingie ndani. Ndio kisa changu.

Akakaa hatta akafa. Na yule Bolukia akaenda zake, akafa njiani.

Sultani wa nyoka akamwambia Hassibu, na wewe ukienda kwenu utanifanya vibaya. Akamwambia, sitakufanya vibaya, nipeleke kwetu. Akamwambia, miye najua, nikikupeleka kwenu, utarudi, uje, uniue. Akamwambia, sithubutu, nipe kiapo, niape. Akampa watu, wakampeleka kwao. Akamwambia, ukifika kwenu, usiende kuoga panapo watu wengi. Akamwambia, siendi. Wakampeleka kwao, hatta walipofika, wakarudi wale, wakamwambia, kua heri. Akaenda kwa mamaye, akafurahi sana mamaye.

Na mle mjini mwao, Sultani hawezi sana, na dawa yake sharuti apatikane Sultani wa nyoka, auawe, nyama yake itokoswe, ndio dawa.

Yule waziri akaweka watu katika hamami, akawaambia, akija mtu kuoga ana alama tumboni mkamateni.

Yule Hassibu akakaa siku tatu, akasahau maneno ya yule rafiki yake Sultani wa nyoka, akaenda kuoga.

Wale asikari wakamkamata, wakampeleka kwa waziri. Waziri akamwambia, utupeleke mahala alipokaa Sultani wa nyoka. Akamwambia, sipajui. Akawaambia, mfungeni. Akafungwa akapigwa sana, akapasukapasuka maongoni. Akawaambia, nifungueni, niwapeleke.

here, my wife went to bathe. Then when she came out she died, and I buried her here. The genii went to her father to tell him, 'Your daughter is dead.' And her father said, 'Call Jan Shah, and let him come and marry another daughter.' And they came to tell me. I said, 'I do not wish it, I will dig another grave, and when I die, I will go into it. And this is my story.'

"And he remained till he died. And Bolukia went his way, and died on his journey."

And the King of the Snakes said to Hasseebu, "And you, when you go home, will do me evil." And he said, "I will do you no evil, send me home." And he said, "I know it, if I send you home, you will come back, and come and kill me. And he said, "I dare not; give me an oath, that I may swear it." And he said, "When you get home, do not go to bathe where many people are." And he said, "I will not." And he sent him home, and when they arrived, those who went with him returned, and they said, "Good-bye." And he went to his mother's house, and his mother rejoiced much.

Now in their town the Sultan was very ill, and for his medicine, it was necessary to get the King of the Snakes and kill him, and that his flesh should be boiled; that was the medicine.

And the Vizir had set people at the public baths, and told them, "If any one comes to bathe with a mark on his stomach, seize him."

Hasseebu stayed three days, and he forgot the words of his friend the King of the Snakes, and went to bathe.

And the soldiers seized him, and took him to the Vizir. And the Vizir said to him, "Take us to the place where the King of the Snakes lives." And he said, "I do not know it." And he said to them, "Bind him." And he was bound and beaten much, and his back was all torn. And he said, "Loose me, that I may take you."

Wakafuatana, wakaenda, hatta walipofika, Sultani wa nyoka akamwambia, sikukwambia, utakuja niua? Akamwambia, si mimi, na angalia maongoni mwangu. Akamwuliza, nani amekupiga hivi? Akamwambia, waziri. Akamwambia, bassi, sasa mimi nimekwisha kufa, lakini sharti unichukue wewe hatta kwenu. Akamchukua, na wale asikari wakarudi, na yule waziri yumo mlemle.

Akamwambia njiani rafiki yake, mimi nikifika nitauawa, na nyama yangu itapikwa, povu la kwanza, waziri atakwambia kunywa wewe, nawe usinywe, litie chupani, u'mwekee, la pili kunywa wewe, utakuwa tabibu mkubwa, la tatu ndio dawa la Sultani wenu. Na hili la kwanza akija akikuuliza, umekunywa wewe la kwanza? Mwambie, nimekunywa, na hili la pili lako weye. Waziri atapokea, akiisha kunywa, atakufa, utapumzika roho yako.

Wakaenda zao, hatta wakafika mjini, wakafanyiza vilevile kama alipomwagiza rafiki yake.

Yule waziri akanywa, akafa, na lile la pili akanywa yeye, na la tatu akamfanyia dawa la Sultani, akapona.

Akampenda sana Sultani, akawa tabibu mkubwa katika mji, akakaa raha kwa uzima hatta khatima.

And they went together and went, till when they arrived, the King of the Snakes said to him, "Did I not tell you, you would come to kill me?" And he said, "It was not I, look at my back." And he asked, "Who has beaten you in this way?" And he said, "The Vizir." And he said, "Well, then, I am already dead; but you must carry me to your place yourself." And he carried him, and the soldiers returned, and the Vizir was there within.

And he said to his friend on the road, "When I arrive I shall be killed, and my flesh will be cooked; the first skimming the Vizir will tell you to drink, but do not you drink it; put it in a bottle and set it on one side. The second you must drink, and you will become a great physician. It is the third that is your Sultan's medicine. And that first one, when he comes and asks you, 'Have you drunk the first?' tell him, 'I have, and this is your second one.' The Vizir will take it, and when he has drunk it he will die, and your soul will rest."

And they went their way, till they arrived in the town, and they did just as his friend had directed him.

The Vizir drank and died, and the second one he drank himself, and the third he prepared as the medicine for the Sultan, and he was cured.

And the Sultan loved him much, and he became a great physician in that city, and dwelt in peace and health until the end.

MWEWE NA KUNGURU.

THE KITES AND THE CROWS.

KISA CHA MWEWE NA KUNGURU.

Aliondoka Sultani ya kunguru, akampelekea waraka Sultani ya mwewe, akamwambia, nataka uwe asikari yangu. Akamwambia sikubali. Akamwambia, kama hukubali tutapigana, mimi nawe. Akamwambia, na tupigane, ukinishinda nitakufuata, nikikushinda weye utanifuata.

Wakapigana, kunguru wakashindwa. Akaondoka mzee mmoja, akawaambia—tukimbie. Wakakimbia katika mji wao, wakaenenda mji mgine. Mwewe walipokuja wasimwone mtu, wakakaa katika mji wa kunguru.

Hatta siku nyingi kunguru wakafanya shauri. Akaondoka mzee, akasema, ninyonyoeni manyoya mkanitupe mjini mwa mwewe. Wakamnyonyoa, wakaenda, wakamtupa.

Walipopita mwewe, wakamwona, wakamwambia, wafanya nini huku mjini kwetu? Akawaambia, wenzangu wamenipiga wamenitoa mji kwa sababu nimewaambia, mfuateni mwewe.

Wale wakamchukua, wakaenda naye kwa Sultani yao, wakamwambia, huyu kunguru tumemwokota, naye mwulize, atasema maneno yake.

STORY OF THE KITES AND THE CROWS.

THE king of the crows arose and sent a letter to the king of the kites, and said to him, "I want you to be my soldier." And he said, "I do not consent." And he said, "If you do not consent, you and I will fight." And he said, "Let us fight; if you beat me, I will obey you; if I beat you, you will obey me."

And they fought, and the crows were beaten. And an old one arose and said, "Let us flee." And they fled from their town, and went to another town. And when the kites came and saw no one, they lived in the town of the crows.

Till one day the crows took counsel. And an old one arose, and said, "Pluck off my feathers, and throw me into the town of the kites." And they plucked him, and threw him in.

And when the kites passed and saw him, they said to him, "What are you doing here in our town?" And he said, "My companions have beaten me, and turned me out of the town, because I told them to obey the kite."

And they took him and went with him to their king, and said to him, "We have picked up this crow; ask him, he will tell his business."

Sultani akamwuliza, akamwambia, wenzangu wamenipiga, wamenitoa mji kwa sababu naliwaambia kweli, mfuateni mwewe, ndio Sultani, wakanipiga. Sultani ya mwewe akamwambia, kaa kitako hapa.

Akakaa kitako siku nyingi. Hatta siku moja wakaenda kanisani, nayee wakamchukua, wakasali pamoja, hatta walipotoka, wakamwuliza, sisi na ninyi, nani anaabudu sana Muungu? Akawaambia, ninyi.

Akakaa kitako wakampenda sana. Hatta siku kuu yao ikikaribia, akatoka usiku, akaenda, akawaambia wenziwe, kesho watakwenda kanisani wote, njooni nje ya mlango wa kanisa, mutie moto. Wale wakatoka, wakaenda kutafuta kuni na wangine wakachukua moto.

Hatta assubui wakaenda zao kanisani, asisalie mtu katika mji, ela yule mzee kunguru. Wakamwambia, kwa nini huenendi kanisani leo? Akawaambia, tumbo linaniuma sana. Wakamwambia, bass. Akaenda, akawaita wenziwe. Akawaambia, wamekwisha kuingia kanisani wote.

Wakaenda wale, wakatia kuni katika mlango wa kanisa, na wangine wakatia moto. Moto ukawaka. Wakaona moshi waingia ndani ya kanisa, wakakimbia madirishani na wangine wakafa wengi sana na Sultani pia akafa. Kunguru wakatwaa mji.

Wale waliobaki mwewe wakawakiinbia kunguru hatta leo.

And the king asked him, and he said, "My companions have beaten me, and turned me out of the town, because I told them truly, 'Obey the kite, he is our king;' and they beat me." And the king of the kites said, "Stay here."

And he stayed many days. Till one day they went to church, and they took him, and they prayed together; and when they went out, they asked him, "We and you, which worships God best?" And he said, "You do."

And he stayed, and they loved him much. Till when their feast day drew near, he went out in the night, and went and told his companions, "To-morrow they will all go to church, come outside the door of the church and put fire to it." And they went out, and went to look for firewood, and others went and fetched fire.

So in the morning they went to church, without there remaining a single person in the town, except that old crow. And they said to him, "Why are you not going to church to-day?" And he said, "My stomach aches badly." And they said to him, "Very well," And he went and called his companions. And he said to them, "They have all gone into the church."

And they went and put firewood at the door of the church, and others set it on fire. And the fire blazed up. And they saw the smoke come into the church, and they fled to the windows, and others died, very many, and the king and all died. And the crows took the town.

And the kites who remained have fled from the crows to this day.

SUNGURA NA SIMBA.

THE HARE AND THE LION.

SUNGURA NA SIMBA.

Aliondoka Sungura kuenda kutafuta chakula mwituni, akaona mbuyu mkubwa sana, akatazama juu, akaona mzinga wa asali ya nyuki. Akarudi mjini kuenda kutafuta wenziwe wa kuja kula naye.

Akapita, mlangoni kwa buku, akamkaribisha buku wakakaa kitako. Akamwambia, baba yangu amekufa, ameniachia mzinga moja wa asali, bassi twende tukale. Wakaenda.

Akamwambia, panda juu. Wakapanda woto wawili, wakala asali. Nao wamechukua mienge ya moto, wakachoma nyuki, wakachimbia. Wakazima moto, wakala asali.

Marra akatoka Simba chini ya mbuyu. Akatazama juu, akaona watu wanakula, akawauliza—Nani ninyi? Sungura akamwambia buku, nyamaza, ana wazimo mzee yule. Akawauliza tena, Nani ninyi, hamsemi? Buku akaogopa, akamwambia, sisi hapa.

Sungura akamwambia buku. Nitwae mimi, unitie ndani ya mwenge, umwambie mzee simba, jitenge nitupe mwenge, nami nnakuja. Simba akajitenga, akatupa buku, ukianguka chini sungura akatoka akakimbia.

THE HARE AND THE LION.

THE hare arose and went to look for food in the forest, and saw a very large calabash tree; and he looked up and saw a hive of honey, and he returned to the town to look for companions to come and eat with him.

And he passed by the *buku's* door, and the *buku* asked him in, and he sat down. And he said to him, "My father has died, and has left me a hive of honey, so let us go and eat it." And they went.

And he said to him, "Climb up." And they both climbed up, and ate honey. And they had carried burning straw, and they fired the bees, and they flew away, And they put out the straw, and ate the honey.

All at once the lion came out under the calabash tree. And he looked up, and saw people eating, and asked, "Who are you?" And the hare said to the *buku*, "Hold your tongue, that old fellow is mad." And he asked again, "Who are you, won't you speak?" And the *buku* was afraid, and said, "We are here."

And the hare said to the *buku*, "Take me and put me among the straw, and tell the old lion, 'Get out of the way, that I may throw the straw down, and I am coming.'" And the lion got out of the way, and the *buku* threw it, and as it fell down, the hare got out and ran away.

Simba akamwambia, shuka bassi. Akashuka. Akamkamata, akamwambia, walikuwa weye na nani huko juu? Akamwambia, mimi na sungura. Hukumwona hapa nalipomtupa? Akamwambia, sikumwona. Akamla buku. Simba akatoka kuenda kumtafuta sungura, asimwone.

Hatta siku ya tatu sungura akaenda, akamwita kobe, akamwambia, twende, tukale asali. Akamwuliza—ya nani? Akamwambia, ya baba yangu. Akamwambia, twende. Wakafika, wakapanda juu na mienge yao ya moto, wakachoma nyuki, wakakimbia, wakakaa kitako, wakala.

Marra akatokea simba, na yule simba ndio mwenyewe asali. Akawauliza, nani ninyi juu? Sungura akamwambia kobe, nyamaza. Akauliza tena simba. Kobe akaogopa, akamwambia, mimi nitasema, umeniambia asali hii yako, kumbe si yako, ya mwenyewe simba? Simba akauliza tena, nani ninyi? Akamwambia, sisi hapa. Akawaambia, shukeni bass. Akamwambia, tunakuja. Na simba akamtafuta sungura siku nyingi, akasema, leo nitapata sungura.

Sungura akamwambia kobe, unitwae mimi unitie ndani ya mwenge, umwambie simba, jitenge nitupe mwenge, nami nitakwenda, uningoje chini. Akamwambia—Vema. Kobe akasema moyoni mwake, huyu ataka kukimbia, kuniacha mimi niliwe na simba, ataliwa yee mbele. Akamtwaa akamtia ndani ya mwenge. Akamwambia simba, Sungura huyu anakuja.

Simba akamdaka, akamkamata mkononi, akamwambia, nikufanyeje leo? Akamwambia, ukinila nyama yangu

And the lion said, "Come down then." And he came down. And he caught hold of him, and said, "Who were you with up there?" And he said, "I and the hare. Did you not see him here when I threw him down?" And he said, "I did not see him." And he ate the *buku*. And the lion set out and went seeking the hare, without finding him.

Till the third day after, the hare went and called the tortoise, and said to him, "Let us go and eat some honey." And he asked, "Whose?" And he said, "My father's." And he said, "Let us go." And they arrived and climbed up with their burning straw, and they put fire to the bees and they flew away, and they sat down and ate.

All at once the lion came out, and that lion was the owner of the honey. And he asked, "Who are you up there?" And the hare said to the tortoise, "Keep quiet." And the lion asked again. And the tortoise was afraid, and said, "I shall speak. You told me this honey was yours: what then, is it not yours, does it belong to the lion?" And the lion asked again, "Who are you." And he said, "We are here." And he said, "Come down then." And he said, "We are coming." And the lion had sought for the hare many days, and he said, "I have got the hare to-day."

And the hare said to the tortoise, "Take me and put me among the straw, and tell the lion, 'Get out of the way, that I may throw down the straw;' and I will go. Wait for me below." And he said, "Very well." And the tortoise said to himself, "This fellow wants to run away, leaving me to be eaten by the lion: he shall eat him first." And he took him and put him among the straw. And he said to the lion, "The hare is coming."

And the lion caught him, and laid hold of him with his paw, and said, "What am I to do to you to-day?" And

ngumu. Simba akamwuliza, nikufanyeje bassi? Akamwambia, nikamata mkia unizungushe, kiisha unipige na inchi, bassi utanila. Simba akahadaika, akamzungusha, akitaka kumpiga, akachopoka mkononi, akaenda mbio. Akamkosa sungura.

Akamwambia kobe, shuka na weye. Akashuka. Akamwambia, nikufanyeje nawe? Akamwambia, nitia katika tope, unisugue hivi, hatta nibanduke maganda. Akamchukua simba, akaenda naye majini akamsugua, kobe akakimbia, simba akasugua mikono hatta ikachubuka. Akaangalia mikono yake inatoka damu, akanena, amenitenda leo sungura. Akaenda kumtafuta.

Akauliza, nyumba ya sungura i wapi? Wakamwambia, hatuijui. Na sungura amemwambia mkewe, tuhame nyumba hii. Wakahama. Simba akaenda kuuliza, wakamwambia watu, nyumba yake ile juu ya mlima. Akaenda simba, hatta akifika, hako sungura. Akasema, nitajificha ndani ya nyumba, hatta sungura akija na mkewe, nitawala wote wawili.

Akaja sungura, yee na mkewe, hana habari, hatta njiani akaona miguu ya simba, akamwambia mkewe, rudi weye, simba amepita hapa ananitafuta mimi. Akamwambia, sirudi, nitakufuata mume wangu. Akamwambia, weye mtoto wa watu, rudi. Akarudi. Sungura akaenenda, akafuata miguu, akaona imeingia ndani ya nyumba yake. Akasema—Loo! simba umo ndani.

he said, "If you eat me my flesh is tough." And the lion asked him, "What am I to do with you then?" And he said, "Take hold of me by the tail and whirl me round, and then knock me on the ground, and so you shall eat me." And the lion was deceived, and whirled him round, and when he wanted to knock him, he slipped out of his paw, and ran off. And he lost the hare.

And he said to the tortoise, "You come down too." And he came down. And he said, "What am I to do with you?" And he said, "Put me in the mud, and rub me in this way till my shell comes off." And the lion took him, and went with him to the water, and rubbed him; and the tortoise got away, and the lion rubbed till his paws were raw. And he looked at his paws, and blood was coming from them; and he said, "The hare has done me to day." And he went looking for him.

And he asked, "Where is the hare's house?" And they told him, "We do not know." And the hare had said to his wife, "Let us remove from this house." And they removed. And the lion went asking, and people told him, "That is his house on the top of the mountain." And the lion went, and when he arrived, the hare was not there. And he said, "I will hide myself inside the house, till when the hare comes with his wife, I will eat them both."

And the hare came, he and his wife. He had heard nothing, till on the road he saw the lion's feet, and he said to his wife, "You go back, the lion has passed this way looking for me." And she said, "I will not go back, I will follow you, my husband." And he said, "You have friends to go to, go back." And she went back. And the hare went on and followed the feet, and saw that they went into his house. And he said, "Oho, lion! you are inside."

Akarudi taratibu, akaenda akasimama mbali, akatoa salaamu, akasema—Salaam nyumba! Salaam nyumba! Salaamu nyumba! Akasikia kimya. Akanena sungura, gissi gani, killa siku nikipita hapa, nikitoa salaamu, nyumba hunijibu, labuda leo mna mtu humo ndani. Yule simba akadanganika, akaitikia—Salaamu!

Akamwambia—Looo! simba umo ndani, wataka kunila mimi mwanao, ukasikia wapi nyumba kusema? Simba akamwambia, uningoje bass. Sungura akakimbia, wakafukuzana hatta simba akachoka. Akawaambia watu, sungura akanishinda, bass, simtaki tena. Akarudi.

And he went back cautiously, and went and stood at a distance, and said, "Salaam house! Salaam house! Salaam house!" And he heard no reply. And the hare said, "How is this? Every day as I pass this place, if I say, 'Salaam,' the house answers me; but to-day perhaps there is some one inside it." The lion was deceived, and replied, "Salaam."

And he said to him, "Oho, lion! you are inside, you want to eat me, your son. And where did you hear of a house's talking?" And the lion said, "Wait for me, that's all." And the hare ran off, and they chased one another till the lion was tired. And he said to the people, "The hare has beaten me; there, I do not want him any more." And he went back.

PEPO NA MTOTO WA SULTANI.

THE SPIRIT AND THE SULTAN'S SON.

PEPO ALIYEDANGANYWA NA MTOTO WA SULTANI.

Palikuwa na Sultani akitamani kijana siku nyingi, asipate. Naye ana mali mengi na miji mingi. Akaona—nikifa, itapotea mulki huu pia kwa sababu ya kukosa mtoto.

Akaja sheitani akajifanya kama mtu, akamwambia Sultani, nikikupa dawa, ukipata mtoto, utanipa nini? Akamwambia, nitakupa nussu ya mali yangu. Akamwambia, sitakubali. Akamwambia, nitakupa miji yangu nussu. Akamwambia, sikubali. Akamwambia, wataka nini bass? Akamwambia, ukizaa watoto wawili, nipe mmoja, nawe utwae mmoja. Akamwambia, nimekubali.

Akamletea dawa, akamwambia, mpe mkewo, ale. Akampa, akala, akachukua mimba, akazaa mtoto wa kwanza manamume, na wa pili manamume, na wa tatu tena manamume.

Akaja rafiki yake yule aliompa dawa, akamwambia—haya, tugawanye. Akamwambia, bado, hawajasoma watoto hawa. Akamwambia nipe mimi nikawasomeshe, akamwa-

THE SPIRIT WHO WAS CHEATED BY THE SULTAN'S SON.

THERE was a Sultan who longed for a son for many years without getting one. And he had much property and many towns. And he felt, "When I die, all these possessions will be lost, by reason of my having no son."

And a demon came and made himself like a man, and said to the Sultan, "If I give you a medicine, and you get a son, what will you give me?" And he said, "I will give you half my property." And he said, "I shall not accept it." And he said, "I will give you half my towns." And he said, "I am not satisfied." And he said, "What do you want then?" And he said, "If you get two children, give me one, and take one yourself." And he said, "I have consented."

And he brought him a medicine, and said to him, "Give it to your wife and let her eat it." And he gave it to her, and she ate it and became pregnant, and bore a first child, a boy, and a second, a boy, and yet more a-third, a boy.

And his friend who gave him the medicine came and said to him, "Come, let us divide them." And he said, "Not yet, these children have not yet learnt to read." And he said, "Give them to me that I may teach them." And he said, "Take them." And he went to his home

mbia, chukua. Akaenda nao kwake. Na nyumba kubwa kwake, na killa kitu kimo ndani.

Akawasomesha hatta wakajua elimu pia, wakafanya harufi, akaisha akawapelekea baba yao. Na wale vijana mmoja hodari sana. Akamwambia babao, njoo, tugawanye watoto leo, akamwambia, gawa weye. Akagawanya yee, akatwaa wawili akaweka mbali, akatwaa na mmoja, aka-'mweka mbali, akamwambia—Chagua Sultani! Sultani akatwaa wale wawili, na yule akatwaa mmoja, akaenda zake.

Akaenda kwake, akampa funguo zote, akamwambia, killa utakacho fungua. Yule kijana akakaa kitako ndani ya nyumba, na yule babaye kutoka akaenda kutembea mwezi, hatta anaporudi.

Bass, kijana akakaa kitako, hatta siku moja, akachukua ufunguo, akaenda, akafungua chumba kimoja. Akaona thahabu kana maji, akatia kidole ikashika, akaisha kufuta haitoki, akafunga kitambaa. Akaja baba yake, akamwuliza, una nini kidole? Akamwambia, nimejikata. Akakaa hatta siku ya pili, baba yake akatoka, akaenda zake kutembea.

Yule mtoto akachukua funguo zote, akaenda kufungua chumba cha kwanza, akaona mifupa ya mbuzi; akafungua cha pili, akaona mifupa ya kondoo; akafungua cha tatu, akaona ya ngombe, akafungua cha nne, akaona ya punda; akafungua cha tano, akaona ya farasi; akafungua cha sita, akaona vitwa vya watu, akafungua cha saba, akaona farasi mzima.

Akamwambia, ewe binadamu! watoka wapi? Akamwambia, mimi, baba yangu huyu. Akamwambia, kazi yake kula watu, na punda, na farasi, na ngombe, na mbuzi, na killa kitu, na sasa tumesalia mimi nawe.

with them. And his home was a large house, and everything was in it.

And he taught them until they knew all learning, and they made letters, and then he took them to their father. And one of those lads was very clever. And he said to their father, "Come, let us divide the children to-day." And he said, "You divide them." And he divided them, and took two and put them separate, and he took one and put him separate, and said, "Choose, Sultan." And the Sultan took the two, and he took the one, and went his way.

And he went home, and gave him all the keys, and said, "Open whatever you like." And the lad remained in the house, and that, his father, going out, went travelling for a month, when he returned.

Well, the youth remained, till one day he took a key and went and unlocked a room. And he saw molten gold, and put in his finger, and it clung to it; and when he had wiped it, it did not come off, and he tied on a rag. And his father came and asked him, "What is the matter with your finger?" And he said, "I have cut myself." And he remained, till the next day his father went out, and went on his way travelling.

And the boy took all the keys, and went and opened the first room, and saw goats' bones; and he opened the second, and saw sheep's bones; and he opened a third, and saw those of oxen; and he opened the fourth, and saw those of donkeys; and he opened the fifth, and saw those of horses; and he opened the sixth, and saw skulls of men; and he opened the seventh, and saw a living horse.

And it said, "Oh, you son of Adam, where do you come from?" And he said, "As for me, this is my father." And it said, "His business is to eat people, and donkeys, and horses, and oxen, and goats, and all things; and now you and I are left."

Akamwambia, tufanyeje? Akamwambia, njoo unifungue, akamfungua. Akamwambia, sasa fungua chumba cha mali, mimi nitameza killa kitu, na baba yako akija akaenda kuwaita watu kuja kutula, na akija, atakwambia, twendee kuni, useme mimi sijui kazi hiyo, atakwenda yeye pekeyake; akija nazo atateleka sufuria kubwa, atakwambia, chochea moto, mwambia, siwezi, atakwenda mwenyewe kuchochea moto, ataleta samli nyingi, ataitia ndani ya sufuria, hatta ikipata moto atafunga pembea, atakwambia, panda ucheze, mwambia, sijui mimi kucheza mchezo huu, panda wewe mwenyewe nikuangalie kwanza, na mimi nipate kufanyiza kana weye, akipanda yeye kukuonyesha, msukume ndani ya sufuria ya samli ya moto, uje zako mbio, na mhiye nitakwenda kukungoja chini ya mti huko njiani.

Farasi akakimbia, akamwacha mtoto pekeyake. Hatta alipokuja baba yake, akamwambia, kesho twendee kuni. Akamwambia, mimi sijui kazi hiyo. Akamwambia, bass, kaa kitako. Akaenda mwenyewe pekeyake, akaleta kuni nyingi. Naye amekwisha waambia watu, kesho nna karamu, njooni. Akaja akatoa sufuria akateleka, akamwambia, tia kuni, akamwambia, sijui mimi. Akamwambia, kaleta samli, akamwambia, siwezi kuichukua, sina nguvu. Akaenda mwenyewe, akaichukua, akaitia ndani ya sufuria, akatia moto. Akamwambia, chochea, akamwambia, sijui kuchochea moto.

Akamwambia, umewona mchezo wa kwetu? Akamwambia, sijauona bado. Na samli imepata moto sana. Akafunga pembea, akamwambia, panda hapa, nikuonyeshe.

And he said, "What are we to do?" And it said, "Come and unfasten me." And he unfastened it. And it said, "Now open the treasure chamber, and I will swallow everything; and when your father comes and goes to invite people to come and eat us, and when he comes, he will say to you, 'Let us go for firewood,' tell him, 'I don't understand such work;' and he will go by himself. And when he comes with it he will put on a great cauldron, and he will say to you, 'Make up the fire.' Tell him, 'I cannot;' he will go himself to make up the fire. He will bring much ghee and put it into the cauldron, till when it gets hot, he will tie up a swing and say to you, 'Get up and play.' Tell him, 'I do not know how to play at this; you get up yourself first, that I may look at you, and I may get to do as you do;' and when he gets up to show you, push him into the cauldron of hot ghee, and come away quickly, and I will come and wait for you under the tree there in the road."

And the horse ran away, and left the boy by himself. So when his father came, he said to him, "To-morrow let us go for firewood." And he said, "I don't understand that work." And he went himself by himself, and brought much firewood. And he had already told people, "To-morrow I have a feast, come." And he came and took out a cauldron and put it on, and said to him, "Put on the firewood;" and he said, "I do not know how." And he said to him, "And bring the ghee." And he said, "I cannot carry it, I have no strength." And he went himself, and carried it, and put it into the cauldron, and lighted the fire, and he said to him, "Make it up;" and he said, "I do not know how to make up a fire."

And he said, "Have you seen our country game?" And he said, "Not yet." And the ghee had got very hot. And he tied up a swing, and said to him, "Get up here,

Akamwambia, panda mwenyewe kwanza, ucheze, nami nikiona baba, nipate kucheza. Akapanda, akacheza. Akashika, akamsukuma ndani ya sufuria, akatokota pamoja na samli, akafa.

Akakimbia mtoto, akaenda hatta chini ya mti akaona farasi akaja mbio. Farasi akaja, akamkamata, aka'mweka juu ya maungo yake, akamwambia, twende zetu sasa. Wakaenda zao.

Wale wenziwe kule wakaja, wakamtafuta, hawamwoni. Na njaa inawauma sana, wakaangalia ndani ya sufuria wakaona chakula kimekwisha, wakasema, katule chakula hiki, wakaepua wakapakua, wakala. Hatta walipokwisha, wakamtafuta, hawamwoni. Wakaingia ndani ya nyumba, wakatoa vyakula pia na michele pia, wakaja wakapika, wakala, siku ya pili tena, wakaona hajaja, wakaenda zao kwao.

Huyu mtoto, yee na farasi wakaenda hatta mbali miji mingine, wakakaa mwisho wa mji. Akamwambia, hapa tukae, wakakaa, wakala chakula. Akamwambia, hapa, tujenge nyumba, wakajenga nyumba kubwa na killa kitu ndani, wakatia punda na farasi na ng'ombe na mbuzi na watumwa, wakakaa.

Hatta siku yule Sultani akasikia, akaenda, akapeleka watu, wakaenda kutezama kweli habari iko nyumba kubwa, watu waambia, kweli Sultani, ni nyumba kubwa.

Sultani akampelekea watu wake kuangalia nani huyu. Akawaambia, mimi mtu kama watu. Wakamwambia, watoka wapi? Akawaambia, natoka mjini kwetu, nime-

that I may show you." And he said, "Get up yourself first, and play, that when I see you, father, I may get to play." And he got up, and played. And he took hold of him and pushed him into the cauldron, and he boiled with the ghee and died.

And the boy ran away and went till he saw the horse under the tree, and it came running. And the horse came and took him up and put him on its back, and said, "Now let us be off." And they went away.

Those companions there of his came, and looked for him, and did not see him. And they were getting very hungry, and they looked into the cauldron, and saw the food was done, and they said, "Let us eat this food;" and they took it off and dished it up and ate. And when they had done they looked for him and did not find him. And they went into the house and took out all the food and all the rice; and they came and cooked and ate the second day also, and they saw he was not yet come, and they went away home.

And the boy, he and his horse went, till far off there were other towns, and they stopped at the end of a town. And he said, "Here let us stay;" and they stayed and ate food. And he said, "Here let us build a house;" and they built a large house and everything within it, and they put in it horses, and asses, and oxen, and goats, and slaves, and they remained.

Till one day the Sultan heard of it, and went and sent people, and they went to look whether the news was true that there was a large house; and the people said, "It is true, Sultan, there is a large house."

And the Sultan sent his people to see who it was. And he told them, "I am a person like other people." And they said to him, "Where do you come from?" And he said, "I come from our town, and am come travelling."

kuja kutembea. Wakaenda wakamwambia mfalme, amekuja kutembea mgeni. Akawaambia, enende mtu kesho amwambie, Sultani atakuja kukutezama. Akaenda mtu, akamwambia. Akamwambia, marahaba na aje.

Akaamrisha kufanya vyakula vingi. Hatta assubui mfalme akaenda, na watu wake, akafika nyumbani. Akamkaribisha, akapita ndani, akaona Sultani nyumba kubwa na watumwa wengi ndani. Akakaa kitako, wakazungumza. Akamwuliza, kwa nini huji mjini kutembea? Akamwambia, mimi mgeni, sharti nipate watu wanitwae, wanipeleke mjini. Akamwambia, twende zetu, tukatembee.

Mfalme akampenda sana, wakakaa siku nyingi pale. Mfalme akamwuliza, utake mke kuoa? Akamwambia, nataka. Akamwambia, nitakuoza mwanangu. Akafanya harusi kubwa Sultani akamwoza.

Akakaa na mkewe, akazaa mtoto mmoja, wakakaa hatta hatima, yee na mkewe na mtoto wake mmoja, na frasi yake, akampenda kama roho yake.

And they went and told the king, "He is a foreigner and has come travelling." And he said, "Let some one go to-morrow and tell him, 'The Sultan will come to see you.'" And a man went and told him. And he said, "Thanks, and let him come."

And he ordered much food to be got ready. So in the morning the king came with his people, and arrived at the house. And he invited him in, and he passed inside, and the Sultan saw that the house was large and many slaves in it. And he sat down and they conversed. And he asked him, "Why do you not come and walk in the town?" And he said, "I am a stranger, I must get people to take me and bring me into the town." And he said, "Let us go and take a walk."

And the king loved him much, and they dwelt there many days. And the king asked him, "Would you like to marry a wife?" And he said, "I should." And he said, "I will marry you to my daughter." And the Sultan made a great wedding, and married them.

And he dwelt with his wife, and they had one child; and they dwelt until the end, he and his wife, and his one child, and his horse, and he loved it like his own soul.

AO RATHI, AO MALI.

BLESSING OR PROPERTY.

AO RATHI, AO MALI.

Palikuwa na mtu mume na mkewe, wakaomba kwa Muungu kupata kijana, wakapata wa kwanza manamume, na wa pili manamuke. Na baba yao, kazi yake kuchanja kuni. Wakakaa hatta wanakuwa waana wazima. Baba yao akashikwa na ugonjwa. Akawaita waanawe, akawauliza, wataka rathi, ao wataka mali? Yule manamume akamwambia, nataka mali. Manamuke akamwambia, nataka rathi. Akampa rathi babaye sana. Babaye akafa.

Wakakaa matanga, hatta walipoondoka, mama yao akaugua, naye akawaita waanawe, akawaambia, wataka rathi, ao wataka mali? Mwanamume akamwambia, nataka mali. Na mwanamuke akamwambia, nataka rathi. Akampa rathi mamaye yule. Akafa mama yao.

Wakakaa matanga, hatta alipoondoka ikipata siku ya saba. Akaenda mwanamume, akamwambia nduguye mwanamuke, toa vitu vyote vya baba yangu na mama yangu. Akatoa manamuke, asimsazie kitu. Akachukua vyote.

Watu wakamwambia, huyu nduguyo mwanamuke humwachii walao kitu kidogo? Akanena, sitamwachia,

BLESSING OR PROPERTY

THERE was a man and his wife, and they prayed to God to get a child; and they got first a son and next a daughter. And their father's employment was to cut up firewood. And they remained till the children were grown up. And their father was seized by disease. And he called his children, and asked them, "Will you have blessing or property?" And the son said, "I will have property." And the daughter said, "I will have blessing." And her father gave her much blessing. And her father died.

And they kept the mourning, and when they arose their mother fell sick; and she called her children and said to them, "Will you have blessing or property?" and the son said, "I will have property." And the daughter said, "I will have blessing." And her mother gave her blessing. And their mother died.

And they kept their mourning, and when they arose the seventh day was come. And the son went and told the woman, his sister, "Put out all my father's and mother's things." And the woman put them out, without his leaving her anything. And he took them all away.

And people said to him, "Will you not leave even any little thing for this your sister?" And he said, "I shall

mimi nalitaka mali, yee akataka rathi. Akamwachia chungu na kinu, hatta chakula kidogo hakumwachia.

Wale jirani zake huja wakaazima kinu, wakatwangia, wakiisha, wakampa mchele kidogo, akapika, akala. Na wangine huja, wakaazima vyungu, wakapikia, wakiisha, wakampa naye chakula kidogo. Killa siku kazi yake ni hii.

Akatafutatafuta nyumbani mwa babaye na mamaye, asipate kitu, ela mbegu ya maboga. Akatwaa, akaenda, akapanda chini ya kisima. Ukaota mboga, ukazaa maboga mengi.

Yule nduguye hana habari, akauliza watu—chakula anapata wapi ndugu yangu? Wakamwambia, kuazima watu kinu, wakatwangia, wakampa naye chakula kidogo, na vyungu vyake kuazima watu, wakapikia, wakampa naye chakula.

Ndugu yake akaondoka, akaenda, akamnyang'anya kinu na vyungu. Amekwisha, akaamka subui akatafuta chakula hapati. Akakaahatta saa a tatu, akanena, nitakwenda kuangalia mboga wangu, umeota. Akaenda, akaona maboga mengi yamezaa. Akashukuru Muungu.

Akachuma maboga, akaenda, akauza, akapata chakula. Ikawa ndio kazi yake killa siku kuchuma, kaenda kuuza. Ikipata siku ya tatu, killa mtu, aliokula maboga yale akaona matamu mno. Killa mtu huchukua nafaka wakamwendea pale pahali pake, wakanunua. Siku nyingi zimepita, akafanya mali.

Mke wa ndugu yake akasikia habari ile, akatuma

not. I asked for the property, and she for a blessing." And he left her a cooking pot, and a mortar for cleaning corn; he did not leave her even a little food.

Her neighbours used to come and borrow the mortar, and clean their corn, and then they gave her a little grain, and she cooked and ate it. And others used to come and borrow her cooking pots, and cook with them, and then they gave her too a little food. And this was every day her employment.

And she searched about in her father and mother's house, without finding anything except a pumpkin seed. And she took it and went and planted it under the well. And a plant sprung up, and bore many pumpkins.

Her brother had no news of her, and he asked people, "Where does my sister get food?" And they told him, "People borrow her mortar, and they clean their corn, and give her too a little food; and people borrow her cooking pots, and cook with them, and give her too a little food."

And her brother arose and went and robbed her of the mortar and cooking pots. And then she awoke in the morning and sought for food, and could not get it. And she stayed till nine o'clock, and said, "I will go and look at my pumpkin, whether it has grown." And she went, and saw that many pumpkins had come. And she was comforted.

And she gathered the pumpkins, and went and sold them, and got food. And this was her employment every day, to gather and go and sell. And when the third day came, every one who ate those pumpkins found them exceedingly sweet. And everybody used to take grain and go to her place and buy. And many days passed, and she got property.

Her brother's wife heard that news, and sent her slave

mtumwa wake na nafaka kuenda kumnunulia boga. Akamwambia, yamekwisha. Alipojua mtumwa yule wa mke wa nduguye, akamwambia, twaa ile moja, mpelekee, na nafaka yako rudi nayo. Akaenda akalipika, akaona tamu mno. Siku ya pili akampeleka tena mtu. Akamwambia, hapana kabisa leo. Akaenda, akamjibu bibi yake, akakasirika mno.

Hatta mumewe alipokuja, akamwuuza, una nini mke wangu? Akamwambia, nimepeleka mtu kwa ndugu yako na nafaka yangu, kuenda kutaka maboga, hakuniletea, ameniambia, hakuna, na watu wote hununua kwake! Akamwambia mkewe, na tulale hatta kesho nitakwenda kung'oa mboga wake.

Hatta subui kukicha akaenenda kwa nduguye, akamwambia, mke wangu kuleta nafaka ukakataa kumliza boga. Akamwambia, yamekwisha, jana alileta mtu, nikampa burre. Akamwambia, mbona watu unawaliza? Akamwambia, yamekwisha, hakuna tena, hayajazaa. Ndugu yake manamume akamwambia, nitakwenda ukata mboga wako. Akamwambia, huthubuṭu, labuda ukate mkono wangu kwanza, ndipo mboga uukate. Ndugu yake akakamata mkono wake wa kuume, akamkata, akaenda akaukata na mboga wote pia.

Yule manamke akateleka maji ya moto, akatia mkono wake, akatia na dawa, akafunga kitambaa.

Akamnyang'anya vitu vyote, akamtoa na nyumba.

Akapotea yule nduguye ndani ya mwitu. Nduguye huyu akauza nyumba, akakusanya mali mengi, akakaa akitumia.

with grain to go and buy a pumpkin. And she said, "They are finished." And when she knew it was her brother's wife's slave, she told him, "Take this one, and take back your grain." And she went and cooked it, and found it very sweet. The next day she sent some one again. And she said, "There are none at all to-day." And he went and told his mistress, and she was exceedingly vexed.

When her husband came and asked her, "What is the matter with you, my wife? She told him, "I sent some one to your sister with my grain, to go and ask for pumpkins. She did not send them, and told me, 'There are none;' and other people all buy of her." And he said to his wife, "Let us sleep till to-morrow. I will go and pull up her pumpkin plant."

When the morning dawned, he went to his sister and said to her, "When my wife sent grain, you refused to sell her a pumpkin." And she said, "They are finished; the day before yesterday she sent some one, and I gave to him for nothing." And he said, "Why are you selling to other people?" And she said, "They are finished, there are no more, they are not yet come." And her brother said to her, "I shall go and cut up your pumpkin." And she said, "You dare not, unless indeed you cut my hand off first; then you may cut up the pumpkin." And her brother took hold of her right hand and cut *it* off, and went and cut up her pumpkin plant, every bit of it.

The woman set on hot water, and put in her arm, and put medicine also, and bound on a cloth.

And he took away from her everything, and put her out of the house.

And his sister wandered about in the forest, and this her brother sold the house, and gathered much property, and remained spending it.

Yule akapotea na mwitu, hatta siku ya saba akatokea mji mgine. Akapanda juu ya mti mkubwa, akila matunda ya mti, usiku hulala mle mtini. Hatta siku ya pili, akatokea kijana cha mfalme anapiga ndege, yee na watu wake. Hatta saa ya sita amechoka, asema, nitakwenda pale mtini, nikapumzike, na ninyi pigeni ndege. Akakaa chini ya mti, yee na mtumwa wake.

Yule kijana manamke akalia hatta machozi yakamwangukia mtoto wa mfalme chini. Akamwambia mtumwa wake, angalia nje, hakuna mvua? Akamwambia, hakuna, bwana. Akamwambia, bassi, panda mtini uangalie ndege gani alionitia mavi. Akapanda mtumwa wake, akamwona manamke mzuri mno analia, asimwambie neno, akashuka. Akamwambia bwana wake, kuna kijana manamke mzuri mno, sikuthubutu kumwambia neno. Bwana wake akamwuliza, kwa nini? Akamwambia, nimemkuta, analia, labuda wende wewe. Akapanda bwana wake, akaenda, akamwona, akamwambia, una nini, bibi yangu, weye mtu, ao pepo? Akamwambia, mimi mtu. Akamwambia, unalilia nini? Akamwambia, nakumbuka ulimwengu, mimi ni mtu kana wewe.

Akamwambia, shuka, twende zetu kwetu. Akamwambia, kwenu wapi? Akamwambia, kwa baba yangu na mama yangu, mimi ni kijana cha mfalme. Akamwambia, umekuja fanya nini huku? Akamwambia, nimekuja kupiga ndege, mwezi hatta mwezi ndio kazi yetu, nimekuja na wenzangu wengi. Akamwambia, mimi sitaki kuonekana na mtu. Yule manamke, amemwambia kijana cha mfalme. Akamwambia, hatuonekani na mtu. Akashuka chini.

Akamtuma mtumwa wake—enenda mjini upesi, uka-

And she wandered in the forest, till on the seventh day she came out upon another town. And she climbed up into a great tree, and ate the fruit of the tree, and in the morning she slept there in the tree. On the next day the son of the king came out shooting birds, he and his people. About twelve o'clock he was tired, and said, "I will go there by the tree, that I may rest, and you shoot birds." And he sat under the tree, he and his slave.

And the young woman cried till her tears fell upon the king's son below. And he said to his slave, "Look outside; is it not raining?" And he said, "It is not, master." And he said, "Then climb up into the tree, and look what bird is casting its droppings upon me." And his slave climbed up, and he saw an exceedingly beautiful woman crying, and without saying a word, he got down. And he told his master, "There is a most beautiful young woman. I did not venture to say a word to her." And his master asked him, "Why?" And he said, "I found her crying; perhaps you should go yourself." And his master climbed up, and went and saw her, and said to her, "What is the matter with you, my mistress? Are you a person or a spirit?" And she said, "I am a person." And he said, "What are you crying about?" And she said, "I am thinking of things; I am a person as you are."

And he said, "Come down and let us go to our home." And she said to him, "Where is your home?" And he said, "With my father and mother: I am a king's son." And she said, "What did you come to do here?" And he said, "I come to shoot birds, month by month; this is our employment. I came with my companions." And she said, "I do not like to be seen by anybody." And that woman had told the king's son. And he said, "We shall not be seen by any one." And she came down.

And he sent his slave, "Go into the town quickly, and

niletee machela. Akaenda mtumwa wake marra hiyo akarejea na machela na watu wanne, wakamchukua. Akamtia manamke, akamwambia mtumwa wake, piga bunduki, wapate kuja jamaa yote. Akapiga bunduki, wakaja watu wenzi wake, wakamwambia, una nini, kijana cha mfalme? Akamwambia, nna baridi, nataka kwenda zangu mjini. Wakachukua nyama iliopata, wakaenda zao. Na kijana cha mfalme ameingia ndani ya machera, yeye na yule kijana manamke. Na wale wenziwe hawana habari.

Wakaenda hatta mjini kwao, wakafikia nyumbani kwake. Akamwambia mtu—enenda kamwambia mama na baba, nna homa leo, nataka uji upesi, waniletee. Wakafathaika mamaye na babaye, akapikiwa uji, akapelekewa.

Na babaye akaenda na mawiziri yake wakaenda kumtezama. Hatta usiku mamaye akaenda na watu wake kumtezama.

Hatta siku ya pili akatokea nje, akaenda, akamwambia mamaye na babaye, nimeokota kijana manamke nataka mnioze, walakini hana mkono moja. Wakamwambia, wa nini? Akawaambia, nataka vivyo hivyo. Na yule Sultani ampenda sana mwanawe mmoja tu, akafanya harusi, wakamwoza.

Watu wakapata habari mjini, mtoto wa Sultani ameoa kijana manamke, hana mkono moja.

Wakakaa kitako hatta mkewe akachukua mimba, akazaa mtoto manamume, wakafurahi mno wazee wake.

Yule kijana cha Sultani akasafiri, akaenda kutembea katika miji ya baba yake.

Huko nyuma akatokea yule ndugu yake manamume, hana kitu cha kutumia, anakwenda akiomba. Hatta siku moja, akasikia watu wanazumgumza—kijana cha mfalme

bring me a *masheela*. And his slave went at once and returned with a *masheela* and four people, and they carried him. And he put the woman into it, and told his slave, "Fire a gun, that all the company may know." And he fired a gun, and his companions came, and they said to him, "What is the matter with you, son of the king?" And he said, "I am cold, and I want to go my way into the town." And they carried the game they had got, and went away. And the king's son had got into the *masheela*, he and that young woman. And his companions knew nothing of it.

And they went to their city, and reached his house. And he said to a man, "Go and tell my mother and father, I have fever to-day, I want gruel quickly; let them send it to me." And his mother and father were troubled, and gruel was cooked for him, and sent to him.

And his father went with his vizirs and went to see him. And at night his mother went with her people to see him.

The next day he went out, and went and told his mother and father, "I have picked up a young woman, I want you to marry me to her, but she has lost one hand?" And they said, "Why?" And he said, "I wish it just as it is." And the Sultan loved his only son much, and he made a wedding and married him.

And the people heard in the town, "The Sultan's son has married a young woman, she has lost one hand."

And they remained until his wife became pregnant, and bore a son, and his parents rejoiced exceedingly.

And the Sultan's son went on a journey, and went to travel about in the towns of his father.

There behind her brother came out; he had nothing to spend, and was going begging. Till one day he heard people conversing, "The Sultan's son has married a woman

ameoa manamke, hana mkono moja. Yule nduguye manamume akauliza, amempata wapi kijana huyu mtoto wa mfalme? Wakamwambia, amemwokota mwituni. Akamjua kuwa nduguye.

Akaenda hatta kwa mfalme. Akaenda akamwambia, mtoto wako ameoa manamke hana mkono moja, ametolewa huyu katika mji wao kwa sababu mchawi, killa mume anayemwoa humwua.

Na mfalme akaenda akamwambia mkewe, wakanena, kufanya shauri gani? Nao wanampenda sana mtoto wao mmoja tu, wakasema, kumtoa mji yule. Nduguye mwanamume akawaambia, mwueni, kwani huko kwao amekatwa mkono, na hapa mwueni. Wakamwambia, hatuwezi kumwua, tutamtoa mji. Wakaenda, wakamtoa mji, yeye na mwanawe. Akashukuru Muungu.

Akatoka, amechukua kitunga, akaenda zake, hatta mwituni, hajui anapokwenda, wala anakotoka. Akakaa kitako, akamwonyesha manawe, akitupa macho, akaona, nyoka anakuja mbio hatta karibu yake, akanena, leo nimekufa.

Nyoka akamwambia, mwana Adamu, funua kitunga chako niingie, uniponye wa jua nitakuponya wa mvua. Akafunua akaingia, akafunika. Akitezama, akaona nyoka mgine anakuja mbio, akamwambia, hakupita mwenzangu? Akamwambia, huyu anakwenda. Akapita mbio.

Yule nyoka, aliomo kitungani, akamwambia, nifunua. Akamfunua, akashukuru Muungu, akamwambia yule mwana Adamu, unakwenda wapi weye? Akamwambia, sijui ninapokwenda, ninapotea katika mwitu. Akamwambia nyoka, fuata mimi, twende kwetu. Wakafua-

who has lost one hand." And her brother asked, "Where did he get the girl, this child of the Sultan?" And they told him, "He picked her up in the forest." And he knew she was his sister.

And he went to the king. And he went and said, "Your child has married a woman who has lost a hand. She was put out of their town because she was a witch; every husband who marries her, she kills."

And the king went and told his wife, and they said, "What plan can we act on?" And they loved much their only child, and they said, "Let us put her out of the town." And her brother said to them, "Kill her, for there at home she had her hand cut off, and here kill her." And they said, "We cannot kill her, we will put her out of the town." And they went and put her out of the town, her and her son. And she was comforted.

And she went out, and carried a little earthen pot, and went her way into the forest; she knew not where she was going or whence she came. And she sat down, and showed her child, and casting her eyes, she saw a snake come fast towards her, and she said, "To-day I am dead."

And the snake said to her, "Child of Adam, open your earthern pot that I may go in. Save me from sun, and I will save you from rain." And she opened the pot, and it went in, and she covered it. And she looked and saw another snake coming fast, and it said to her, "Has not my companion passed?" And she said, "It is going." And it passed quickly.

The snake which was in the pot said to her, "Uncover me." And she uncovered it, and it was comforted, and said to that child of Adam, "Where are you going?" And she said, "I know not where I am going, I am wandering in the wood." And the snake said to her, "Follow me, and let us go home." And they went

tana hatta njiani wakaona ziwa kubwa. Nyoka akamwambia, mwana Adamu, tukae tupumzike, jua kali, enenda kaoge ziwani na mtoto. Akamchukua kijana chake, akaenda kumwosha, akambukia, akampotea ziwani. Akamwuliza, una nini, mwana Adamu, huko? Akamwambia, mtoto wangu amepotea ndani ya maji. Akamwambia, mtafute sana. Akamtafuta saa mzima, asimwone. Akamwambia, tia mkono wa pili. Akamwambia, weye nyoka unanifanyia mzaha. Akamwuliza, kwa nini? Akamwambia, nimetia huu mzima, sikumwona, huu mbovu utafaa nini? Nyoka akamwambia, tia tu weye yote miwili. Akatia mwana Adamu, akaenda akamwona mwanawe, akamshika, akimtoa mkono wake mzima. Akamwambia, umemwona? Akamwambia, nimemwona na mkono wangu nimepata mzima. Akafurahi sana.

Akamwambia nyoka, sasa twende zetu kwa wazee wangu, nikakulipe fathali huko. Akamwambia, hii yatosha, kupata mkono wangu. Akamwambia, bado, twende wazee wangu. Wakaenda hatta walipofika, wakafurahi sana, wakampenda yule kijana manamke. Akakaa kitako, akila, na kulala, siku nyingi.

Yule mumewe akarudi kutembea. Wale wazee wake wakafanyiza makaburi mawili, moja la mkewe, na moja la mtoto wake. Na yule ndugu yake manamume amekua mtu mkubwa kwa mfalme.

Akaja mumewe kijana cha mfalme. Akauliza, mke wangu yu wapi? Wakamwambia, amekufa. Na mtoto wangu yu wapi? Wakamjibu, amekufa. Akauliza, makaburi yao yako wapi? Wakampeleka kuenda kuyaona.

together till on the road they saw a great lake. And the snake said to her, "Child of Adam, let us sit and rest, the sun is fierce; go and bathe in the lake with your child." And she carried her boy, and went to wash him, and he fell in and she lost him in the lake. And it asked her, "What is the matter with you there, child of Adam?" And she said, "My child is lost in the water." And it said, "Look for him well." And she sought for him for a whole hour without finding him. And it said, "Put in the other hand." And she said, "You snake are making game of me." And it asked "How?" And she said, "I have put in this sound one, and I have not found him; what is the use of this spoilt one?" And the snake said to her, "Only you put in both." And the child of Adam put them in, and went and found her son and laid hold of him, and drew out her hand sound again. And it said, "Have you found him?" And she said, "I have found him, and have got my hand sound again." And she rejoiced much.

And the snake said, "Now let us go away to my elders, and let me repay your kindness." And she said, "This is enough, getting my hand." And it said, "Not yet; let us go to my elders." And they went till they arrived, and they rejoiced much, and loved that young woman. And she remained, eating and drinking many days.

And her husband returned from his journey. And his elders had caused two tombs to be made, one of his wife and one of his child. And her brother had become a great man with the king.

And her husband, the king's son, came. And he asked, "Where is my wife?" And they said to him, "She is dead." "And where is my child?" And they answered him, "He is dead." And he asked, "Where are their graves?" And they took him to go and see them. And

Alipoona akalia sana. Akafanya matanga. Akashukuru Muungu.

Siku nyingi zimepita. Yule kijana mwanamke mwituni akamwambia rafiki yake nyoka, nataka kwenda zangu kwetu. Akamwambia, kamwage mama yangu na baba yangu, watakapokupa rukusa kwenda zako, wakikupa zawadi, usikubali ela pete ya baba na kijamanda cha mama.

Akaenda akawaaga, wakampa mali mengi, akakataa akawaambia, mimi mtu mmoja nitachukuaje mali haya? Wakamwambia, wataka nini? Akamwambia, weye, baba, nataka pete yako, na weye, mama, nataka kijamanda chako. Wakasikitika mno, wakamwuliza, aliokwambia nani habari hii? Akawaambia, mimi mwenyewe najua. Wakamwambia, hakuna, ni huyo nduguyo, aliokwambia.

Akatwaa pete, akampa, akamwambia, pete hii nakupa, ukitaka chakula, ukitaka nguo, ukitaka nyumba ya kulala, yambie pete, itakutolea, kwa rathi ya Muungu na mimi babayo. Na mamaye akampa kijamanda, akamwambia vile vile. Wakampa na rathi.

Akatoka, akaenda zake, hatta kule mjini kwa mumewe asifike nyumbani kwa mumewe. Akifika kiungani, akayambia pete, nataka utoe nyumba kubwa. Ikatoa nyumba, na pambo la nyumba, na watumwa. Akakaa kitako, yee na mwanawe. Na mwanawe amekuwa kijana mkubwa.

Mfalme akapata habari, kuwa nyumba kubwa kiungani, akatuma watu kuenda kutezama, wakamjibu, kweli. Akaondoka Sultani na mawaziri yake na kijana chake.

when he saw them he wept much. And he made a mourning. And he was comforted.

Many days had passed. And the young woman in the forest said to her friend the snake, "I want to go away, home." And it said, "Take leave of my mother and father. When they give you leave to go, if they give you a present, accept only the father's ring and the mother's casket."

And she went and took leave of them, and they gave her much wealth, and she refused and said, "I, one person, how shall I carry this wealth?" And they said, "What will you have?" And she said, "You, father, I want your ring; and you, mother, I want your casket." And they were very sorry, and asked her, "Who told you about this?" And she said, "I know it myself." And they said, "Not so; it is this your brother who told you."

And he took the ring and gave her, and said to her, "I give you this ring. If you want food, if you want clothes, if you want a house for sleeping, tell the ring; it will produce it for you by the blessing of God and of me your father." And her mother gave her the casket, and told her such and such things. And they gave her their blessing.

And she went out and went away, till there by the town of her husband, without reaching her husband's house. When she reached the outskirts, she told the ring, "I want you to produce for me a great house." And it produced a house, and the furniture of the house and slaves. And she stayed, she and her son. And her son had become a great lad.

And the king got news of there being a large house in the outskirts, and he sent people to go and look, and they answered him, "It is true." And the sultan arose with his vizirs and his son.

Wakaenda, wakikaribia, akatezama durabini yule mana-mke, akamwona mumewe, na baba ya mumewe, na watu wengi, na yule nduguye yumo. Akawaambia watu, fanyeni vyakula upesi. Wakafanyiza, wakaandika meza. Wakafika, wakakaribishwa, wakaingia ndani, wakamwuliza habari. Akamwambia, njema. Akawaambia, kaleni chakula, natoka mbali mimi, mkiisha chakula, niwape habari yangu.

Wakala chakula, hatta walipokwisha, akawaambia, toka mwanzo alipozawa, yeye na nduguye manamume, hatta yakaisha yote, kama yalipokuwa. Yule kijana cha mfalme akaenda kumkamata mkewe, wakalizana sana, na waliopo wote wakalia, wakajua kuwa nduguye manamume si mwema.

Mfalme akamwuliza, tumfanyieje nduguyo mwanamume ? Akamwambia, mtoeni mji tu. Akakaa na mumewe hatta hatima kwa furaha.

And they went and drew near, and the woman looked through a telescope and saw her husband, and her husband's father, and many people, and her brother among them. And she told the people, "Prepare food quickly." And they prepared, and laid the table. And they arrived and were invited in, and went inside, and they asked her the news. And she said, "Good." And she said to them, "Eat of the food. I come from a distance; when you have done with the food let me give you my news."

And they ate the food, till when they had finished she told them, from the beginning when she was born, she and her brother, till all were finished, as they had been. And the king's son went to embrace his wife, and they wept much, and all who were there wept, and they knew her brother was not good.

And the king asked her, "What shall we do to your brother?" And she said, "Only put him out of the town." And she dwelt with her husband till the end in joy.

MTU AYARI NA HAMALI.

THE CHEAT AND THE PORTER.

MTU AYARI NA HAMALI.

Mtu alikuwa ayari, huenda sokoni akinunua vitu, akiisha nunua wale watwekao hawapi ujira wao.

Siku moja akanunua sanduku ya bilauri, akatafuta mtu wa kumchukulia, akapata hamali akamwambia, katika mambo mawili khitari mojawapo, kukupa ujira wako, ao nitakupa maneno matatu ya kukufaa ulimwenguni. Akamwambia, mapesa napata killa siku, nitakuchukulia kwa haya maneno matatu, utakayoniambia.

Akachukua sanduku. Akipata thulúth ya njia akamwambia, bwana wangu, sanduku hili zito, limenilemea, nipe neno moja, nipate kupata afia za kuenenda.

Akamwambia, mtu akikwambia, utumwa bora kuliko ungwana, usimsadiki.

Akamwangalia sana, akamjua, huyu mwenyi sanduku hii ni ayari, lakini ni kheri nisubiri hatta nifike. Wakaenenda, wakipata thulúth ya pili, akamwambia, niambie neno la pili.

Akamwambia, mtu akikwambia, umasikini ni bora kuliko utajiri, usimsadiki.

THE CHEAT AND THE PORTER.

THERE was a man, a cheat, who used to go and buy things, and when he had bought them he did not give those who took them up their hire.

One day he bought a box of glasses, and he sought for a man to carry them for him; and he got a porter and said to him, "Choose either one of two things, to give you your hire, or I will give you three words that will be of service to you in the world." And he said, "I get *pice* every day. I will carry it for those three words that you shall tell me."

And he carried the box. And when he had got a third of the way, he said, "Master, this box is heavy, it is too much for me; give me one word, that I may get spirit to go on."

And he said, "If any one tells you that slavery is better than freedom, don't believe him."

And he looked hard at him, and knew that "The owner of this box is a cheat, but I had better wait till I get there." And they went, and when they had got another third, he said to him, "Tell me the second word."

And he said, "If any one tells you that poverty is better than riches, don't believe him."

Wakaenenda hatta walipofika nyumbani. Akamwambia, bwana niambie neno la tatu. Akamwambia, tua. Akamwambia, nina furaha mno kwa yale maneno mawili ulioniambia, niambie la tatu, nipate kutua.

Akamwambia, mtu akikwambia, njaa ni bora kuliko shiba, usimsadiki.

Akamwambia, jitenge, bwana, nilitue. Akaliinua juu ya kitwa, akalipomosha. Mwenyewe akamwambia, a-a-a umenivunjia sanduku yangu!

Akamwambia, na mtu akikwambia, imesalia bilauri moja katika sanduku hii haikuvunjika, nawe usimsadiki.

TUMBAKO.

TUMBAKO ilipoingia katika ulimwengu, walipoiona wenyi akili waliitwaa wakainuka, waandamizi wenyi akili waliitwaa, wakaivuta, wakaangalia moshi wake. Wapemba wapumbavu walithanya, ni vyakula, wakaitwaa, wakaila.

And they went on, till when they reached the house he said to him, "Master, tell me the third word." And he said, "Put it down." And he said, "I am exceedingly pleased with the two words you have told me; tell me the third, that I may get to set it down."

And he said, "If any one tells you that hunger is better than fulness, don't believe him."

And he said, "Out of the way, master, that I may set it down." And he lifted it above his head and let it fall. And the owner said, "Ah! ah! you have broken my box for me."

And he said, "If any one tells you that there is one glass left in this box that is not broken, don't you believe him."

TOBACCO.

When tobacco came into the world, and wise men saw it, they took it and smelt it; the wise men who followed them took it and smoked it, and watched its smoke; the fools of Pemba thought it was food, and took it and ate it.

VITENDAWILI.

ENIGMAS.

VITENDAWILI.

KITENDAWILI!——Tega.

1. Nyumba yangu kubwa, haina mlango.

YAYI.

2. Kuku wangu akazalia miibani.

NANASI.

3. Tandika kitanga, tule kunazi.

NYOTA.

4. Anatoka kutembea, anakuja nyumbani, anamwambia, mama nieleke.

KITANDA.

5. Kombe ya sultani i wazi.

KISIMA.

6. Watoto wangu wana vilemba, asio kilemba si mwanangu.

FUU.

7. Kafunua jicho kundu.

JUA.

ENIGMAS.

"An Enigma!"——"Set your trap."

1. My house is large, it has no door.
Answer. An egg.

2. My hen has laid among thorns.
Ans. A pineapple.

3. Lay the mat, and let us eat *kunazi* [a small fruit].
Ans. The stars.

4. He goes out walking, he comes into the house, he says, "Mother, take me on your back."
Ans. A bedstead.

5. The Sultan's bowl is open.
Ans. A well.

6. My children have turbans; he who has no turban is no child of mine.
Ans. A fuu [a sort of fruit which grows in a cup something like an acorn cup].

7. Open the red eye.
Ans. The sun.

8. Nikitoka kutembea, nikashika ng'ombe mkia.

KATA.

9. Nyama ya reale haijai kikombe.

MKUFU.

10. Hausimiki, hausimami.

MKUFU.

11. Nimepanda koonde yangu kubwa, nimevuna, hauja mkono.

NYELE.

12. Parra hatta Maka.

UTELEZI.

13. Popo mbili zavuka mto.

MACHO.

8. Going out to walk, I laid hold of the cow's tail.
Ans. A cocoanut ladle for scooping up water.

9. The dollar's worth of meat does not fill a cup.
Ans. A chain.

10. It is not set up, and does not stand of itself.
Ans. A chain.

11. I sowed my great field and reaped it, and my hand was not full.
Ans. Hair.

12. A scrape to Mecca.
Ans. Slipping.

13. Two nuts cross a river.
Ans. The eyes.

NYANI, NA SIMBA, NA NYOKA.

THE APE, THE LION, AND THE SNAKE.

NYANI, NA SIMBA, NA NYOKA.

Hapo kale palikuwa na mji, pana mwanamke, akachukua mimba, mumewe akafa. Alipokufa mume akakaa hatima kuzaa mtoto mume. Na yule mume amali yake kutega mitego, akaguia nyama, akauza vyakula.

Hatima kufa kwake yule mwanamke akauzwa ni mtoto wakwe, mama twafa na njaa. Akamwambia yule mwana, akamwuza mamaye, mama, baba alikuwa kufanya kazi gani, akavumbua chakula? Akamwambia, babayo kevu akatega mitego akavumbua chakula. Bassi nami 'tatega mitego, nipate nyama, tupate uza, tupate chakula.

Akasinda kutwa, akakata matawi ya miti. Siku ya pili, akasinda kutwa, akakata mitego. Siku ya tatu akasinda kutwa, akapakasa ngole. Siku ya nne, akasinda kutwa, akasimika mitego. Siku ya tano, akasinda kutwa kutega mitego. Siku ya sita akaenda kuonja mitego, akanamua nyama, akawachinja, akapeleka nyama mjini, zikaenenda zikauzwa nafaka. Majumba yao yakajaa tele vyakula, wakapata nafasi ya ulimwengu.

Hatima akaenda akaonja mitego, haipati kitu. Siku ya

THE APE, THE LION, AND THE SNAKE.

In old times there was a town, and there was a woman, and she was pregnant, and her husband died. When her husband was dead she waited till at last she bore a son. And her husband's work had been to set traps, and he caught game, and sold food.

After his death the woman was asked by her son, "Mother, we are dying of hunger." And the son spoke to her and asked his mother, "Mother, what work did father do to get food?" And she said, "Your father was a man who set traps, and so got food." "Then I too will set traps, that I may get game, and we may sell it, and get food."

And he went on all day, and cut branches of trees. The second day he went on all day, and cut traps. The third day he went on all day, and twisted rope. The fourth day he went on all day, and set up the traps. The fifth day he went on all day, and set the traps. The sixth day he went to try the traps, and took out game and killed it, and took the flesh into the town and it was sold for corn. And their houses were full of food, and they got ease in their circumstances.

At last he went and tried the traps, and got nothing.

kwanza alipokwenda mitegoni, ameguiwa nyani. Akataka kuliwaga. Lile nyani likasema, Ewe bin Adamu, usiniwage, njoo ninamue katika mtego, niponya kwa mvua, nije nikuponye kwa jua. Alipokwisha namua nyani, likasema, nakupa wasia wangu bin Adamu si mwema, usimtende mema, ukifanya, kesho atakuja kufanya viovu.

Hatima akaja siku ya pili, katika kuonja mitego, ameguiwa nyoka. Akapiga mbio kuita watu mjini. Akasema nyoka, Rudi, bin Adamu, usiende mbio mjini, usiende kuniitia wakaja niua, nifae katika huu mtego, nami kesho nije nikufale, lakini bin Adamu hafanyii mema mtu.

Siku ya tatu akaenda kuonja mitego, akafika mtegoni, ameguiwa simba ni mtego. Bin Adamu yule mwenyi mtego, akamwona mzee simba akamatwa ni mtego, akapiga mbio kwenda kuita watu kuja 'mua. Simba akamwambia, La; niponya wa mvua, na nije nikuponye ya jua. Illakini alipokwisha namua katika mtego, yule simba akamwambia, Bin Adamu, umenifaa, umenitenda mema, illakini wasia wangu nakusia, Binadamu hafanyi mema. Siku ngine mtu ameguiwa ni mtego, yule mwenyi mtego akamnamua.

Hatima yule kijana kande zikamwishia katika nyumba zote, wakapatiwa ni njaa, yee na mamiye. Akamwambia mamiye, Mama nifanyie mikate saba. Alipokwisha kufanya mikate saba, akashika uta wakwe, akaingia mwituni kuwinda nyama, akapotea, mikate akaila sita, ikaisha, ukasalia mmoja.

Uliposalia ule mmoja, akaenenda hatta mwituni mwitu

The first day when he went to the traps an ape was taken. And he wanted to kill it. And the ape said, "You son of Adam, do not kill me. Come and take me out of the trap; save me from rain, that I may come and save you from sun." When he had finished taking out the ape, it said, "I give you my word that no son of Adam is good; do not do good to him; if you do, to-morrow he will come and do you harm."

Then, the second day, he came trying the traps, and a snake was taken. And he ran to call people from the town. And the snake said, "Come back, son of Adam, do not run to the town, do not go and call people to me to come and kill me. Help me out of this trap, and to-morrow I will come and help you; but a son of Adam does good to no one."

The third day he went to try the traps, and reached them, and a lion was caught by a trap. The man who owned the trap saw an old lion caught in the trap, and ran to go and call people to come and kill it. And the lion said, "No; save me in rain, and I will come and save you in sun." But when he had finished letting it out of the trap, the lion said to him, "Son of Adam, you have helped me, you have done good to me; but I declare to you my word, a son of Adam does not do good." Another day a man was taken in the trap, and the owner of the trap let him loose.

At last that youth's food was finished in all the houses, and they were taken with hunger, he and his mother. And he said to his mother, "Mother, make me seven cakes." When she had finished making the seven cakes, he took hold of his bow, and went into the forest to hunt game. And he lost himself, and ate six cakes, and when they were done one remained.

When that one remained he went, till in the forest was

mkuu na nyika kuu, akaenenda wakaonana na lile nyani. Yule bin Adamu akaulizwa habari ni nyani. Akamwuliza, Ewe bin Adamu, wenda api? Akamwambia kwamba nimepotea. Akamwambia, bwaga moyo hapa, mimi nikulipe leo yale mema yako uliyotendea juzi, ukanitoa katika mtego, bassi starehe uningoje hapa.

Akaenenda nyani hatta mashambani mwa watu, akaenda akaiba mapapai mabivu, akaiba na ndizi mbivu, akamchukulia yule bin Adamu, akamwambia, twaa vyakula hivi, ndizi na mapapai, akampa yule bin Adamu. Akamwambia, watakani, wataka maji? Akaenda akaiba kibuyu kya maji akampa bin Adamu akanywa, akaisha kunywa, wakaagana. Wakawaambia, kua heri, kua heri ya kuonana. Akaenda zakwe.

Alipofika kule mbele, akaenenda, wakakutana na simba. Alipokutana akamwambia simba, watoka wapi, bin Adamu? Yule bin Adamu akamwambia simba, nimepotea. Simba akamwambia, kaa kitako hapa, nikulipe yale mema yako ya juzi ulionifaa, nami nikufale, kaa hapa. Akastarehe bin Adamu, akamsaburi simba. Simba yule akaenda akakamata nyama, akamletea bin Adamu, akasema, umepotea, vyakula hivi la, nije 'lipe yale mema yako ya juzi. Akampa nyama na moto wa kuoka nyama. Akaoka nyama akala. Alipokwisha kula nyama akatawakali, akaenda zakwe bin Adamu.

Alipokwenda zakwe bin Adamu akaenda akatokea shamba, pana mwanamke shaibu la juza, akatokea mtu pale, akamwambia, huko mjini kwetu kuna mtu amehawezi,

a great forest and a great wilderness, and he went on and met with that ape. The man was asked the news by the ape. And he asked him, "You son of Adam, where are you going?" And he said, "I am lost." And it said, "Rest your heart here, that I may repay you here to-day the good you did me the other day, and took me out of the trap; so be still and wait for me here."

And the ape went to people's plantations, and went and stole ripe papaws, and stole ripe bananas, and carried them to the man, and said to him, "Take this food, bananas and papaws," and it gave them to the man. And it said "What do you want? do you want water?" And it went and stole a calabash of water and gave to the man, and he drank; and when he had finished drinking they took leave of one another. And they said, "Good-bye; good-bye till we meet again." And he went his way.

When he arrived further on, he went on and met with the lion. When he met with it, the lion asked him, "Where do you come from, son of Adam?" The man answered the lion, "I am lost." The lion said to him, "Sit down here, that I may repay you that kindness of yours of the other day, when you helped me. Let me help you; sit here." And the man stayed still, and waited for the lion. The lion went and caught game and brought it to the man, and said, "You are lost, eat this food; let me come and repay you your goodness of the other day." And it gave him meat, and fire to roast the meat. And he roasted the meat and ate it. When he had eaten the meat, he took courage, and the man went his way.

When the man had gone away he went on and came out upon a plantation, where was an exceedingly old woman. And the man came out there, and she said to him, "There in our town there is a man who has fallen sick; if you can prepare medicine, we want you to prepare

kana waweza kufanya dawa, twataka ukafanye dawa. Akasema, mimi sijui kufanya dawa.

Hatta akafika njiani, aona ndoo, pana kisima kando. Asema, nende 'kanywe maji pale kisimani. Akafika kisimani, akaona pandepande ya ndoo. Akasema, nichungulie hiki kisima cha maji, nipate maji ninywe. Hatima akachungulia mle kisimani amwona nyoka mkubwa. Akamwambia, bin Adamu, nisaburi kwanza. Yule nyoka akatoka kisimani, akamwambia, bin Adamu, wenda api? Umenifahamu? Akasema, sikujui. Akamwambia, ni mimi uliyenitoa katika mtego wako, hakuambia, nitoa wa mvua, nami nije nikutoe wa jua, nawe mgeni wendako, illakini lete huwo mkoba wako nikutilie vitu vyende vyakufale nawe huko wendako. Akampa ule mkoba, akamtilia mikufu ya thahabu, na mikufu ya fetha. Akamwambia, chukua ukatumie mkoba tele.

Alipofika katika mji, ule mji aliokwenda, alipofika awali akakutana na mtu yule, aliyeguiwa ni mtego. Akampokea mkoba, akaenda nao hatta nyumbani kwakwe. Alipomwona yule mgeni mkewe, akapika uji, akasema, nampikia mgeni wetu.

Yule mwanamume aliyemtoa katika mtego akaenda hatta kwa Sultani mle katika mji, akamwambia Sultani, yule mgeni anayekuja kule kwangu, msithani kwamba bin Adamu, ndiye nyoka, akaaye kisimani, mkathani kuwa nyoka, wala si nyoka, ni yee huyule ndiye ajigeuaye nyoka. Bassi Sultani, aenende mtu akamtwae na mkoba wakwe, nimeona na mikufu ya thahabu, na mikufu ya fetha.

medicine." And he said, "I do not know how to prepare medicine."

When he reached the road he saw a pail, and a well beside it. He says, "Let me go and drink water there from the well." And he reached the well and looked on all sides of the pail. And he said, "Let me peep into this well of water, that I may get water to drink." And when he peeped into the well he saw a great snake. And it said, "Son of Adam, wait a bit for me." And the snake came out of the well and said, "Son of Adam, where are you going? Do you remember me?" And he said, "I do not know you." And it said, "It was I that you took out of your trap, and I said to you, 'Take me out of rain, and I will take you out of sun.' And you are a stranger where you are going. But bring here your scrip, that I may put in for you things that will be of use to you there where you are going." And he gave it the scrip, and it put in for him chains of gold and chains of silver. And it said, "Take the scrip and spend from it freely."

When he reached the town, that town whither he was going, first of all he met the man who had been taken in the trap. And he took from him the scrip and went with him to his house. And when his wife saw the stranger she cooked porridge, and said, "I am cooking for our guest."

The man whom he had taken out of the trap went to the Sultan in the town, and told the Sultan, "That stranger who has come to my house there, do not think him a son of Adam. He is a snake, and lives in a well; and think him a snake, or if he is not a snake, it is he who turns himself into a snake. So then, Sultan, let a man go and take him and his scrip. I have seen, too, chains of gold and chains of silver."

Akaenda ·mtu kumtwaa yule mgeni, akaja naye na mkoba wakwe. Ukafunguliwa ule mkoba na watu tele wakashuhudia vyombo vya mwana wa Sultani, wakashuhudia tena na vyombo vya watoto wa Waziri, na watu mjini. Hatima akafungwa mikono nyuma kwa kamba.

Ile joka likatoka kisimani, likija hatta mjini. Akazunguka mji, akasimama panapo yule bin Adamu. Watu wakataharruki katika mji hatta wakasema na yule bin Adamu, wakamwambia, sema na huyu nyoka, ende zako. Nyoka yule akaja. Watu wakamfungua yule bin Adamu mikono nyuma aliofungwa. Nyoka yule akarudia kisimani kwakwe, akamwambia, Ewe bin Adamu, kadri utakapofanywa maovu, nipigia ukemi, nami 'takutokea marra.

Naye akapata heshima katika inchi. Akaulizwa, kwani wee huyu kuwa mwenyeji wako, akakufanya maovu? Akawaambia, katika nyoka, na simba, na nyani, walinambia kwamba bin Adamu hafanywi mema, ukimtenda mema bin Adamu yee hukutenda maovu, nayo ni kweli wala si uwongo. Yule mema niliomtenda naye anifanya maovu, ule wasia wa nyoka na simba na nyani ni kweli, wala si uwongo.

Sultani akauza maana yakwe, akamweleza yalivyokwenda. Sultani akasema, huyu yastahili kutiwa katika fumba akatoswa baharini, kwani hajui mema, yee amefanywa mema, amelipa maovu.

And a man went to take that stranger, and he came with him and his scrip. And the scrip was opened, and many people testified to things of the Sultan's child and things of the vizir's children, and [of] people in the town. At last his hands were tied behind him with a rope.

And that great snake came out of the well, and came to the town. And he went round the town, and stopped where the man was. And the people were troubled in the town, so that they spoke to the man and said to him, "Say to this snake, 'Go away.'" And the snake came. And the people untied the man's hands that had been tied behind him. And the snake went back to its well, and said, "You son of Adam, when you are done wrong to, give me a call, and I will come out to you at once."

And he got much honour in the country. And he was asked, "Why should this man be your host, and do you wrong?" And he said, "Of the snake, and the lion, and the ape, they told me that no son of Adam is done good to; if you do a son of Adam good he does you wrong, and this is true and no lie. That man for the good I did him has done me harm; that sentence of the snake and the lion and the ape is true, and is no lie."

And the Sultan asked what it meant, and he explained to him how things had gone. And the Sultan said, "He deserves to be put in a sleeping mat, and drowned in the sea, for he knows no good. He was done good to and has repaid evil."

SIMBA NA KULUNGU.

THE LIONESS AND THE ANTELOPE.

SIMBA NA KULUNGU.

Hapo kale palikuwa na simba, akachukua mimba, akavyaa mtoto. Alipokwisha vyaa mtoto, akashikwa ni njaa siku saba. Akasema, nitatoka kwa nje nitafute chakula. Alipotoka nje akamwona kulungu alisha. Akamnyatia. Yule kulungu akazungusha shingo, akamwona simba, akamwambia, Hachi, mjomba! Huyu simba akafanya haya, saipate kumkamata; amemgeua kumfanyiza mjumbawe.

THE LIONESS AND THE ANTELOPE.

In old times there was a lioness, and she was with young, and bore a cub. And when she had borne her cub, she was seized with hunger seven days. And she said, "I will go outside and look for food." And when she went outside she saw an antelope feeding. And she crept up to it. And the antelope turned its head and saw the lioness, and said to her, "Welcome, cousin!" And the lioness was ashamed, so that she did not seize it; it had turned her by making her its cousin.

HADITHI YA LIONGO.

STORY OF LIONGO.

HADITHI YA LIONGO.

Hapo zamani za Shanga palikuwa mtu, jina lake Liongo, naye ana nguvu sana, mtu mkubwa sana katika mji. Akauthi mno watu, hatta siku hiyo, wakafanya shauri kumwendea nyumbani kwake kumfunga. Wakaenda watu wengi sana wakamingilia nyumbani ghafula, wakamkamata wakamfunga, wakaenda naye hatta gerezani, wakamtia.

Akakaa siku nyingi, akafanya hila hatta kufungua. Akatoka nje, akauthi watu vilevile, siku nyingi. Watu hawawezi kwenda mashamba, wala kukata kuni, wala kuteka maji. Wakauthika sana.

Watu wakasema, tufanye hila gani, hatta tumpate, tumwue? Akanena mmoja, tumwendee anapolala, tumwulie mbali. Wakasema wangine, mkimpata, mfungeni, mmlete. Wakaenda wakafanya hila, hatta wakampata, wakamfunga, wakamchukua mjini. Wakaenda wakamfunga mnyororo, na pingu, na mti kati.

Wakamwacha siku nyingi, mamaye humpelekea kula kulla siku. Na mbele ya mlango kule alikofungwa, wamewekwa asikari wanayomngojea, hawaondoki marra moja ela kwa zamu.

Siku nyingi na miezi mingi imepita. Kulla siku,

STORY OF LIONGO.

In the times when Shanga was a flourishing city, there was a man whose name was Liongo, and he had great strength, and was a very great man in the city. And he oppressed the people exceedingly, till one day they made a plan to go to him to his house and bind him. And a great number of people went and came upon him suddenly into his house, and seized him and bound him, and went with him to the prison, and put him into it.

And he stayed many days, and made a plot to get loose. And he went outside the town and harassed the people in the same way for many days. People could not go into the country, neither to cut wood nor to draw water. And they were in much trouble.

And the people said, "What stratagem can we resort to, to get him and kill him?" And one said, "Let us go against him while he is sleeping, and kill him out of the way." Others said, "If you get him, bind him and bring him." And they went and made a stratagem so as to take him, and they bound him, and took him to the town. And they went and bound him with chains and fetters and a post between his legs.

And they left him many days, and his mother used to send him food every day. And before the door where he was bound soldiers were set, who watched him; they never went away except by turns.

Many days and many months had passed. Every day,

usiku usiku, kuimba nyimbo nzuri, kulla asikiaye huzipenda sana zile nyimbo. Kulla mtu humwambia rafiki yake, twende tukasikilize nyimbo za Liongo, anazokwimba chumbani. Huenenda, wakisikiliza. Kulla siku ikipata usiku, huenda watu, wakamwambia, tumekuja kwimba nyimbo zako, tusikie. Huimba, hawezi kukataa, wakazipenda mno watu mjini. Na kulla siku kutunga nyingine nyingine kwa sikitiko la kufungwa. Hatta watu wamezijua nyimbo zile kidogo kidogo, lakini yeye, na mamaye, na mtumwa wake wanazijua sana. Na maana yake zile nyimbo mamaye azijua, na wale watu mjini hawajui maana yake.

Hatta siku hiyo kijakazi chao ameleta chakula wakamnyang'anya wale asikari, wakala, wakamsazia makombo, wakampa. Yule kijakazi akamwambia bwana wake, nimeleta chakula, wameninyang'anya hawa asikari, wamekula, wamesaza haya makombo. Akamwambia, nipe. Akapokea, akala, akashukuru Muungu kwa yale yaliompata.

Akamwambia kijakazi chake (na yeye ndani na kijakazi yu nje ya mlango)

Ewe kijakazi nakutuma uwatumika,
Kamwambia mama, ni mwinga siyalimka.
Afanye mkate, pale kati tupa kaweka,
Nikeze pingu na minyoo, kinyoka,
Ningie ondoni ninyinyirike ja mana nyoka,
Tatange madari na makuta kuno kimeta.

Maana yake—Wee kijakazi utatumika kamwambia mama, ni mjinga sijaerevuka, afanye mkate, katikati aweke tupa nikate pingu, na minyololo ikifunguka, niingie njiani,

night by night, he used to sing beautiful songs; every one who heard them used to be delighted with those songs. Every one used to say to his friend, "Let us go and listen to Liongo's songs, which he sings in his room." And they used to go and listen. Every day when night came people used to go and say to him, "We have come to sing your songs, let us hear them." And he used to sing, he could not refuse, and the people in the town were delighted with them. And every day he composed different ones, through his grief at being bound. Till the people knew those songs little by little, but he and his mother and her slave knew them well. And his mother knew the meaning of those songs, and the people in the town did not.

At last one day their slave girl had brought some food, and the soldiers took it from her and ate it, and some scraps were left, and those they gave her. The slave girl told her master, "I brought food, and these soldiers have taken it from me and eaten it; there remain these scraps." And he said to her, "Give me them." And he received them and ate, and thanked God for what he had got.

And he said to the slave girl (and he was inside and the slave girl outside the door)—

"Ewe kijakazi nakutuma uwatumika,
Kamwambia mama, ni mwinga siyalimka,
Afanye mkate, pale kati tupa kaweka,
Nikeze pingu na minyoo ikinyoka,
Ningie ondoni ninyinyirike ja mana nyoka,
Tatange madari na makuta kuno kimeta."

And its meaning was, "You, slave girl, shall be sent to tell my mother I am a simpleton. I have not yet learnt the ways of the world. Let her make a cake, in the middle let be put files, that I may cut my fetters, and the chains may be opened, that I may enter the road, that I may

niteleze kama nyoka, nipande madari na kuta, nikitezama huko na huko.

Akamwambia, salaam sana mama, mwambie kama haya niliokwambia. Akaenda, akamwambia mamaye, akamwambia, salaam sana mwanao, ameniambia maneno kuja kukwambia. Akamwambia, maneno gani? Akamwambia, kama yale yalioambiwa.

Mamaye akajua, akaenda zake dukani, akabadili mtama, akampa mtumwa wake kutwanga. Yeye akaenda kununua tupa nyingi, akaleta. Akatwaa unga ule, akafanya mikate mizuri mingi. Akatwaa chachu, akafanya mkate mkubwa, akatwaa tupa akatia ndani, akampa mtumwa wake, kumpelekea.

Akaenda nao, akifika mlangoni asikari wakamnyang'anya, wakachegua mikate mizuri, wakala wao. Ule wa chachu wakamwambia, mpelekea bwana wako. Yule akampelekea, akauvunja, akatoa tupa zile akaziweka, akala mkate huu akanywa maji, akashukuru Muungu.

Na wale watu mjini wataka auawe. Mwenyewe akasikia ya kuwa ya kwamba utauawa. Akawaambia asikari, nitauawa lini? Wakamwambia, kesho. Akawaambia, kanitieni mama yangu na mwenyi mji, na watu mjini wote, nije niagane nao.

Wakaenda, wakawaita, wakaja watu wengi wote, na mama yake na yule mtumwa wake.

Akawauliza, mmekutanika nyote? Wakamjibu, tumekutanika. Akawaambia, nataka pembe, na matoazi, na upato, zikaenda zikatwaliwa. Akawaambia, nna machezo leo nataka kuagana nanyi. Wakamwambia, vema, haya,

glide like a snake, that I may mount the roofs and walls, that I may look this way and that."

And he said, "Greet my mother well, tell her what I have told you." And she went and told his mother, and said, "Your son greets you well, he has told me a message to come and tell you." And she said, "What message?" And she told her what she had been told.

And his mother understood it, and went away to a shop and exchanged for grain, and gave it her slave to clean. And she went and bought many files, and brought them. And she took the flour, and made many fine cakes. And she took the bran and made a large cake, and took the files and put them into it, and gave to her slave to take to him.

And she went with them, and arrived at the door, and the soldiers robbed her, and chose out the fine cakes, and ate them themselves. And as for the bran one, they told her to take that to her master. And she took it, and he broke it, and took out the files, and laid them away, and ate that cake and drank water, and was comforted.

And the people of the town wished that he should be killed. And he heard himself that it was said, "You shall be killed." And he said to the soldiers, "When shall I be killed?" And they told him, "To-morrow." And he said, "Call me my mother, and the chief man in the town, and all the townspeople, that I may take leave of them."

And they went and called them, and many people came together, and his mother and her slave.

And he asked them, "Are you all assembled?" And they answered, "We are assembled." And he said, "I want a horn, and cymbals, and an *upato*." And they went and took them. And he said, "I have an entertainment to-day, I want to take leave of you." And they said to

pige. Akawaambia, mmoja ashike pembe, na mmoja ashike matoazi, na mmoja ashike upato. Wakamwambia, tupigeje? Akawafundisha kupiga, wakapiga.

Naye mwenyewe ndani kule aliko akaimba, hatta ilipositawi ngoma, akashika tupa, akakata pingu. Ile ngoma ikinyamaa naye hunyamaa, akaimba, wakipiga, yeye akakata pingu.

Na watu wale hawana khabari ilioko ndani, hatta ikakatika pingu, akakata na mnyororo hatta ukakatika. Na wale watu hawana khabari kwa shauko ya ngoma. Wakitahamaka amevunja mlango amewatokea nje. Wakitupa vitu hivi kwenda mbio wasidiriki, akawakamata akawapiga vitwa kwa vitwa akiwaua. Akitokea nje ya mji, akaagana na mamaye, kutuonana tena.

Akaenda zake mwituni akakaa kitako siku nyingi huuthi watu vilevile na kuwaua watu.

Wakatuma watu wa hila, wakawaambia, enendi, mkafanya rafiki hatta mmwue. Wale wakaenda wa khofu. Walipofika wakafanya urafiki. Hatta siku hiyo wakamwambia, tule kikoa, Sultani. Yeye Liongo akawajibu—

Hila kikoa halipani nikatamno?

Maana yake—Nikila kikoa nitalipa nini, masikini mno? Wakamwambia, tule kikoa cha makoma. Akawauliza, tutakulaje? Wakamwambia, atapanda mtu mmoja juu ya

him, "Very well, go on, play." And he said, "Let one take the horn, and one take the cymbals, and one take the *upato*." And they said, "How shall we play them?" And he taught them to play, and they played.

And he himself there, where he was inside, sang, till when the music was in full swing, he took a file and cut his fetters. When the music dropped, he too left off and sang, and when they played he cut his fetters.

And the people knew nothing of what was going on inside till the fetters were divided, and he cut the chains till they were divided. And the people knew nothing of it through their delight in the music. When they looked up, he had broken the door and come out to them outside. And they threw their instruments away to run, without being quick enough; and he caught them and knocked their heads together and killed them. And he went outside the town, and took leave of his mother, "to see one another again."

And he went away into the forest, and stayed many days, harassing people as before, and killing people.

And they sent crafty men, and told them, "Go and make him your friend, so as to kill him." And they went fearingly. And when they arrived they made a friendship with him. Till one day they said to him, "Sultan, let us entertain one another." And Liongo answered them—

"Hila kikoa halipani mkatamno?"

Which means, "If I eat of an entertainment, what shall I give in return, I who am excessively poor?" And they said to him, "Let us entertain one another with *koma* fruit." And he asked them, "How shall we eat them?" And they said, "One shall climb into the *koma* tree, and throw them down for us to eat. When we have done, let

mkoma akaangue, tule, tukiisha apande mgine, hatta tuishe. Akawaambia, vema.

Akapanda wa kwanza, wakala. Akapanda wa pili, wakala. Akapanda wa tatu, wakala. Na wale wamefanya hila, atakapopanda Liongo tumpige kwa mishare kulekule juu.

Liongo akatambua kwa akili yake. Hatta walipokwisha wote, wakamwambia, haya, zamu yako. Akawaambia, vema. Akashika mkononi uta wake na viembe, akawaambia—

Tafuma wivu la angania, tule cha yayi.

Maana yake, Nitapiga bivu la juu tule cha kati. Akapiga, likakatika tawi, akapiga tena, likakatika la pili, akaupukusa mkoma mzima, yakajaa tele chini. Wakala. Hatta walipokwisha, wale watu wakasema wao kwa wao, ametambua huyu, sasa tufanyeje? Wakanena, twendeni zetu. Wale wakamwaga, wakamwambia—

Kukuingia hadaani Liongo fumo si mtu,
Yunga jini Liongo okoka.

Maana yake, Hukuingia ujingani, Liongo mfalme, wewe si mtu, kamma Sheitani umeokoka.

Wakaenda zao, wakajibu kwa yule mkuu wao, alioko mjini, wakamwambia, hatukuweza.

Wakafanya mashauri—nani atakayeweza ku'mua? Wakanena, labuda mtoto wa nduguye. Wakaenda wakamwita. Akaja. Wakamwambia, enenda, kamwuliza babayo, kitu gani kinachomwua, ukiisha kujua, uje utwa-

another climb up, till we have finished." And he said to them "Very well."

And the first climbed up, and they ate. And the second climbed up, and they ate. And the third climbed up, and they ate. And they had plotted that when Liongo should climb up, "Let us shoot him with arrows there, up above."

But Liongo saw through it by his intelligence. So when all had finished they said to him, "Come, it is your turn." And he said, "Very well." And he took his bow in his hand, and his arrows, and said—

"Tafuma wivu la angania, tule cha yayi."

Which means, "I will strike the ripe above, that we may eat in the midst." And he shot, and a bough was broken off; and he shot again, and a second was broken off; and he gave them a whole *koma* tree, and the ground was covered with fruit. And they ate. And when they had done, the men said among themselves, "He has seen through it; now what are we to do?" And they said, "Let us go away." And they took leave of him, and said—

"Kukuingia hadaani Liongo fumo si mtu,
Yunga jini Liongo okoka."

Which means, "Liongo the chief, you have not been taken in, you are not a man, you have got out of it like a devil."

And they went away and gave their answer to their head-man there in the town, and said, "We could do nothing."

And they advised together, "Who will be able to kill him?" And they said, "Perhaps his nephew will." And they went and called him. And he came. And they said to him. "Go and ask your father what it is that will kill him. When you know, come and tell us, and when he

mbie, na akiisha kufa tutakupa ufaume. Akawajibu, vema.

Akaenda. Alipofika akamkaribisha, akamwambia, umekuja fanya nini? Akamwambia, nimekuja kukutazama. Akamwambia, najua mimi umekuja kuniua, na hao wamekudanganya.

Akamwuliza, baba, kitu gani kinachokuua? Akamwambia, sindano ya shaba, mtu akinichoma ya kitovu, hufa.

Akaenda zake mjini, akawajibu, akawaambia, sindano ya shaba ndio itakayo'mua. Wakampa sindano, akarudi hatta kwa babaye. Alipomwona, akaimba yule babaye, akamwambia—

Mimi muyi ndimi mwe mao, situe
Si mbwenge mimi muyi ndimi mwe mao.

Maana yake, Mimi mbaya ndiye mwema wako, si nifanya mbaya, mimi ndimi mbaya ndiye mwema wako. Akamkaribisha, akajua, huyu amekuja kuniua.

Akakaa siku mbili, hatta siku hiyo usiku amelala, akamchoma sindano ya kitovu. Akaamka kwa uchungu wake, alishika uta wake na viembe, akaenda hatta karibia visima. Akapiga magote, akajitega na uta wake. Akafa palepale.

Hatta assubui, watu wanaokuja teka maji wakamwona, wakamthani mzima, wakarudi mbio. Wakatoa khabari mjini. leo maji hayapatikani. Kulla endaye hurudi mbio. Wakatoka watu wengi wakaenda, wakifika, walipomwona wasiweze kukaribia, wakarudi. Siku tatu watu wanathii kwa maji, kuyakosa.

is dead we will give you the kingdom." And he answered them, "Very well."

And he went. When he arrived he welcomed him and said, "What have you come to do?" And he said, "I have come to see you." And he said, "I know that you have come to kill me, and they have deceived you."

And he asked him, "Father, what is it that can kill you?" And he said, "A copper needle. If any one stabs me in the navel, I die."

And he went away into the town, and answered them, and said, "It is a copper needle that will kill him." And they gave him a needle, and he went back to his father. And when he saw him, his father sang, and said—

"Mimi muyi ndimi mwe mao, situe
Si mbwenge mimi muyi ndimi mwe mao."

Which means, "I, who am bad, am he that is good to you: do me no evil. I that am bad, am he that is good to you." And he welcomed him, and he knew, "He is come to kill me."

And he stayed two days, till one day he was asleep in the evening, and he stabbed him with the needle in the navel. And he awoke through the pain, and took his bow and arrows and went to a place near the wells. And he knelt down, and put himself ready with his bow. And there he died.

So in the morning the people who came to draw water saw him, and they thought him alive, and went back running. And they gave out the news in the town, "No water is to be had to day." Every one that went came back running. And many people set out and went, and as they arrived, when they saw him they came back, without being able to get near. For three days the people were in distress for water, not getting any.

Wakamwita mamaye, wakamwambia, enenda kasema naye mwanao, aondoke, tupate maji, ao tutakuua wewe.

Akaenda hatta alipofika akamshika mwanawe kumtumbuiza kwa nyimbo, akaanguka. Mamaye akalia, akajua mwanawe amekufa.

Akaenda kuwaambia watu mjini, ya kwamba amekufa, wakaenda kumtezama, wakamwona amekufa, wakamzika, na kaburi lake laonekana katika Ozi hatta leo.

Wakamkamata kile kijana, waka'mua, wasimpe ufaume.

And they called his mother, and said to her, "Go and speak to your son, that he may go away and we get water, or we will kill you."

And she went till she reached him. And his mother took hold of him to soothe him with songs, and he fell down. And his mother wept: she knew her son was dead.

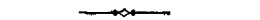
And she went to tell the townspeople that he was dead, and they went to look at him, and saw that he was dead, and buried him, and his grave is to be seen at Ozi to this day.

And they seized that young man and killed him, and did not give him the kingdom.

MASHAIRI YA LIONGO.

POEM OF LIONGO.

MASHAIRI YA LIONGO.



Nabudi kawafi takhamisi kidiriji,
Niwathihishe izagale kama siraji,
Ili kufuasa ya Liongo simba wa miji.
Ai wanji wanji nazawanji kisiza wanji; ma kadiliza kasiliza, mwanangwa mema.

Pindi uonapo ali shari mume mwendo,
Pindua mtima uutie kani na vindo,
Uwe ja namire, tui mke, katika shindo.
Mwanangwa mbonaye mbuzi wako katika mwendo; ukimetwa pembe na mkami akimkamaa.

Akhi ewe mbuya twambe mambo ya kujelele,
Huyu muungwana shati 'ari haiondole,
Nakuchèa kufa mwenyi cheo kavilikele.
Mwanangwa mbonaje muhakara wakwe wiimile; asirathi kufa na mayuto yakaya nyuma.

The same in ordinary Swahili.

Nandiliza ushairi wa utanu nikipita kwa upesi,
Nipambanue utoe nuru kama taa,
Kwa ajili kufuata Liongo simba wa miji.
Ee ungi ungi naanza kwa wengi; pamoja na ukiandaliza nikaishiliza kizao cha mambo mema.

Pindi ukiona mwenyi ubaya mume mwenziwo,
Geuza moyo uvike bidii na machungu,
Iwe kama chui, chui mke, katika kundi.

POEM OF LIONGO.

I BEGIN a poem in stanzas of five lines passing quickly,
That I may make it clear, and it may give light like a lamp,
In order to follow Liongo, the lion of cities.
Oh! much, much, I begin with many, as well as go forward and finish, the child of good things.

Then if you see a wrong-doer, a man your equal,
Turn your heart and put on vigour and bitterness,
Be like a leopard, a she leopard, among the flock.
Child, how see you your goat in the pathway; its horns held and a milker milking it?

My brother, oh my friend, let us say words to profit you,
The gentleman must take away shameful things,
I fear dying for you, such things are not before the man of position.
My child, how see you his vileness standing; without his consenting to die, and regrets follow after.

Mtoto waonaje mbuzi wako katika mwendo amekamatwa pembe na mkami akimkama.

Ndugu yangu, ewe rafiki, tuseme mambo yamekujalia,
Huyu mungwana shuruti jambo la kufathaika aiondoe,
Nakuogopa kufa mwenyi daraja havikuelekea.
Mtoto wangu waonaje unyonge wake husimama; asirithie kufa na majuto yakaja nyuma.

Naapa kwa Anjili na Zaburi ili kiapo,
Simke ngeufu pindi shari liwagazapo,
Naye keeza moyo katokoza shari lilipo.
Mtetea cheo mwenyi cheo ateteapo; hambiwi ni nawi hatta roho nengakoma.

Naitenda mja kwa wenzangu kapata sono,
Wala sina yambo siwatayi kwa mavongono,
Bali sikubali lenyi thila na matukano.
Ni mwofu wa ta nishikapo na oa mno; ni mui wa kondo sikiapo mbi kalima.

Siwagazi kondo msi lango kapiga kifa,
Ili kusifua kwambazo ni tule swifa,
Nitangamizapo kondo nzito tenda hakhafa.
Ni mwana shajighi mpendeza nyemi za kufa; kwa kucha mpeo na adui wa kunisema.

Bonapo harubu kiugua nawa na afya,
Kawana furaha ja arusi ya mzofafa,
Naikeza moyo kwa Muungu nisikhilafa.
Ni mwana asadi mpendeza nyemi za kufa; kwa kucha mpeo na adui kumbuya nyuma.

Naapa kwa Anjili na Zaburi ni viapo thabiti,
Simpi mgongo pindi ubaya ukinikabili,
Naye hukabilisha moyo haitafuta ubaya papo pote.
Agombeaye daraja mwenyi daraja zamani agombeapo uovu na uovu hatta roho nengafikilia ajali.

Najifanyiza mtumwa kwa watu kama mimi nipate heshima,
Wala sina jambo nao siwataji kwa kuamba,
Lakini sikubali lenyi unyonge na matukano.
Huyeyuka kama nta nishikwapo huyeyuka mno, ni muovu wa vita pindi nikisikia mabaya maneno.

I swear by the Gospel and the Psalms a firm oath,
I turn not my back if evil is before me,
And his heart faces it and seeks evil wherever it is.
He who strives for his rank, having rank, striving against wrong and wrong, till his soul meets its fate.

I make myself a slave to my equals to get honour,
Nor is there anything I do not obey them in,
But I refuse a vile person and an evil speaker.
I melt like wax when I am held, I melt exceedingly; I am bad like war when I hear evil speaking.

I go not into war if I have not something which makes me beat my breast,
But what is praised when it has evil praise,
I make great war to make it insignificant.
I am bold, and love the acceptance of death; for fear of disgrace and of the enemy's speaking of me.

If I see war, though I am sick, I find health,
I rejoice as a bridegroom when he goes to his bride,
I fix my heart before God without turning.
I am a young lion who loves the acceptance of death; for fear of disgrace and of the enemies seeing me backward.

Siingii katika vita nisipokuwa na jambo kupiga kifua,
Kwa ajili ya kusifiwa ambazo ni mbaya sifa
Hitegemea vita bora huvitenda khafifu.
Mimi ni mwana shujaa nipendaye mapenzi ya kufa, kwa kuogopa hizaya na adui wa kunisema.

Nikiona vita nikiugua naona afya,
Nikaona furaha kama harusi siku ya kutiwa nyumbani,
Huwelekeza moyo kwa Muungu pasipo kinyuma.
Mimi ni mwana wa simba, apendaye mapenzi ya kufa, kwa kuogopa hezaya na adui kuniona nyuma ya watu.

Napa kwa Muungu na Muungu ili kiapo,
Nampenda mtu pindi naye anipendapo,
Bali ndugu yangu 'ari punde ambagazapo.
Ninga mana kozi sioneki niwakuapo; ni mui wa nyuni naakua katika jama.

Wallahi nithiika saya yangu si maongope,
Teteapo cheo kiwa muyi nawa meupe,
Nimpapo uso aduiye shatti akope.
Ninga mana taya shirikeni na mana tope; na mlisha yani lenyi tani na zingulima.

Laiti kiumbe pindi mambo yakimpinga,
Papale angani aduize akawaenga,
Awavunda paa na mifupa ya mitulinga.
Ningali kipungu niushile katika anga; kila nyama toto hatta simba mkuu nyama.

Ningatindangile kwa sayufu na kwa sakini,
Na musu mkali kiupeka juu na tini,
Kivuma ja mwamba usokaa nili na kani.
Bali muu yangu yu mawili kuwa pinguni; na shingoni mwangu nawishiwa peto la chuma.

Naapa kwa Muungu na Muungu ni kiapo,
Nampenda mtu maadam naye anipendapo,
Lakini ndugu yangu ari kidogo anikuvizapo.
Ni mfano wa mtoto wa kipanga sionekani nikamatapo; ni mbaya wa ndege nakamata katika jamaa.

Mimi nikaapa nikifungwa bora yangu si uwongo,
Nigombeapo daraja akiwa mbaya mwenzi huwa mweupe,
Nikimkabili kwa uso adui shuruti afinyane.
Huwa kama mtoto wa nyama ya mwitu aliyesharikana na mana wa mwitu na mlisha majani ya maboonde na ya vilima.

I swear by God, and God is indeed an oath,
I love any one so long as he loves me,
But when my brother puts upon me a little disgrace.
I am a young falcon, I am not seen when I pounce; the evil bird that preys upon the flock.

By Allah, though I am bound, my greatness is not false,
When I strive for my rank, being black, I am white,
When I am before the face of the enemy he must shrivel up.
I am like a young vulture, who shares with the wild beasts, and they that eat grass in the valleys and hills.

Would that a creature when circumstances stop him,
There in the desert when he sees his enemies,
He breaks their crowns and their collar-bones.
Would that I were an eagle flying in the air, eating small animals, even to the lion, chief of the beasts.

I would have cut them to pieces with sword and knife,
Sending a sharp falchion up and down,
Blowing like a rock, where there is no place for anger and bitterness to enter.
But both my feet are in fetters, and on my neck I wear a chain of iron.

Kutamani kiumbe pindi mambo yakimpinga,
Pale jangwani adui zake akiwaona,
Awavunja utosi na mifupa ya mitulinga.
Ningalikuwa ndege mkali nikiruka maingaingani, nikila nyama vidogo hatta simba mkuu wa nyama.

Ningaliwakatakata kwa panga na kwa kisu,
Na sime mkali nikiipeleka juu na chini,
Nikivuma kama mwamba usio pahali pa kuingilia ghathabu na machungu.
Lakini miguu yangu yote miwili kuwa pinguni; na shingoni mwangu nimevikwa mnyoo wa chuma.

Ningashahadize Korani yangu kalina,
Illa uketeze kuwa nyimbo Mola karima,
" Wamá huwa bi shairi kalilama."
Tufutufu mayi kizimbwini yawanguruma; ha'mwezi kwima luishapo wimbi Ungama.

Ata maagano na makato ujikatayo,
Sangase mkono kumtenda akutendayo,
Kumlipa deni mtu kata akupasayo.
Sipepese moyo kupepesa kwa uuwayo; mtawapoua aduizo wakula nyama.

Sange kumtenda mnitenda mawi yetama,
Kama chambileo chuonimwe mwenyi athama,
" Wa in 'akabitum fahakibu bi mithilima."
Pindi uonapo moto zita ukinguruma; la Allah, ni mimi niwashao maa kazima.

Nyani muurudi moyo wangu hukisakawi?
Teteapo cheo hatta mtu simtambui,
Ninga watu sao ja mfano kama badui.
Naikutakuta kayatia katika wawi; katinda kitinda arithisha wangu mtima.

Ningalishuhudiza Korani yangu maneno
Lakini amekataza kuwa nyimbo Mola Karimu,
Hakuwaye kuwa mwimba nyimbo kabisa.
Cheumkocheumko la maji katika kilindi zanguruma; ha'mwezi kusimama lirushapo wimbi katika Ungama.

Acha mashauri na matendo ya moyo ujitendao,
Usizuie mkono kumtenda mambo akutendayo,
Kumlipa deni mtu kipimo akukopesheayo.
Usitie wasiwasi moyo kutaghafali na uuwaye; na kwamba hukuua aduizo watakula nyama.

I should have called the Koran as a witness to my words,
But God the bountiful has refused to be made a song;
"He has not been a singer of songs in any way."
The boiling of the water roars in the deep sea; you cannot stand where the wave dashes over Ungama.

Leave plans and intentions which you intend,
Hold not your hand to do to him as he does to you,
To pay a man the debt in measure as he gave in advance to you.
Let not your heart hesitate to surprise your victim; and if you kill not your enemies they will eat flesh.

I fear not to deal with him who does me malicious evil,
As he declares to us in His own book who is the Highest,
"O thou who doest, do as thou hast been done by."
Then when you perceive the fire of war roaring, la Allah! it is I who light as well as extinguish it.

Who turns back my heart when it has taken strength?
When I strive for my rank I recognize no one,
I am as though those people were like outcasts.
I draw myself together and cast myself among the bad; and I slaughter a slaughtering and satiate my heart.

Siogopi kumtenda anitendaye mabaya ya uovu,
Kama alivyotuhubiri katika chuo chakwe mwenyi ukuu,
"Ya unitendapo tendani kana mlivyotendwa"
Pindi uonapo moto wa vita ukinguruma, la Allah nikawa mimi niuwashao pamoja nikauzima.

Nani aurudiye moyo wangu uwishapo twaa nguvu?
Nigombeapo cheo hatta mtu simtambui,
Ni kama watu hao mfano wao kama mabedawi.
Najikunjakunja nikajitia katika wabaya; nikachinja kichinja nikaupa rathi moyo wangu.

Ewe mbasi yangu twambe kwamba huitabiri,
Kiumbe mwenzio huwezaye kukuhasiri?
Tetea hakio ujitie katika shari.
Siche mata yao na mafumo yanganawiri; mangi mafumati na magao maoya nyuma.

Ni upi mchayi kicho chakwe kimokoao?
Na mjahasiri umurie ipunguwao?
Mwanzi ata kicho na wachao sandanye nao.
Wangapi wachao utamboni wangamiao; na wazimbiao utamboni wakisiama.

Bolewe mchayi mcha kufa asiofikira,
Na kufa si suna ni farathi ya mkadara,
Bolewe mchayi mcha kufa hapati 'ura.
Akuta mpeo na hizaya na muhakara; kwa kuchea roho na mwisoe yaja kutama.

Nionapo 'ari ulimwengu wanitukiza,
Moyo ukinayi hatta ndani ukawa kiza,
Na nde mwa kope tozi tule likituuza.
Simba uwalia kwa kilio akivumiza; kilio kikuu kifishacho mtu huruma.

Ewe rafiki yangu tuseme kwamba zingatii,
Kiumbe mwenzio huwezaje kukuhasiri?
Gombea haki yako ujitie katika shari.
Usiogope mishale yao na mikuki na ingang'ara; wangi hupiga chini na geukao na warudiao nyuma.

Nani aogopaye kicho chake kikamponya?
Na mtu mjasiri umri wake upungukao?
Ee rafiki acha khofu na waogopao usifuatane nao.
Wangapi waogopao vitani wakafa, na wasimamao vitani wakavuka.

O my friend, let us say as we think,
How can a creature like yourself harm you?
Strive for your right and put yourself among injuries.
Fear not their arrow nor their shining spears; there are many who strike down, and turn and come back again.

Who that fears has been saved by his fear?
Or what bold man's life has been shortened?
Friend, give up fear, and go not with the fearful.
How many that feared in war have fallen; and those that stood firm have got through safely.

Woe to the coward who fears and considers not,
Death is not a thing of choice but of necessity to the finite,
Woe to the coward, he who fears death gets no honour.
He meets with destitution and confusion and vileness by fearing for his life, and his end comes to remove him.

If I see a disgraceful thing, the world disgusts me,
My heart is nauseated till it is dark within,
And outside the eyelid the tear of vileness drops.
The lion cries with a cry, blowing out a great cry which brings pity home to a man.

Ole wake mwoga aogopaye kufa asiyekuwaza,
Na kufa si sunna ni farathi ya iliokadiriwa,
Ole wake mwoga aogopaye kufa hapati heshima.
Akuta mpeo na hizaya na unyonge kwa kuogopea roho, na mwisho wake waja kuhama.

Nikiona ari, ulimwengu wanichukiza
Moyo ukinayi hatta ndani ukawa na kiza
Na nje ya kope chozi la unyonge likipita.
Simba hulia kwa kilio, akivumiza kilio kikuu kimtiacho mtu huruma.

Kilizacho simba ni matule kulla matufu,
Simba uwalia elewani nawaarifu,
Sithanie simba muu mane wenda 'arufu
Simba bora ndume watetea jaha na cheo; watetea jaha hatta mato yakafunama.

Ana mi shujaa simba ndele mwondoa 'ari,
Mvunda kilaa na husuni kizidabiri,
Naipiga kifa haitia katika shari.
Sichi mata zao na mafumo yanganawiri; mangi mafumati na magao mawi ya nyuma.

Ana ndimi simba mfiliye jaha na cheo,
Naipiga kati kawanesa wajibagao,
Siche aduizo kukutana kwa ungi wao.
Sichi kikwi chao nami ume ndio nilio moyo wangu kikwi kwa ajili ya kushagama.

Ndimi akabiri uteteo wangu murua,
Thili siikiri ya kiumbe mukulukua,
Naakua anjari penyi kikwi kaishambua.
Kifa tenda ngao paziwapo kipazua; nisikhofu miwa wala tome za kunitoma.

Kilizacho simba ni manyonge killa maovu,
Simba hulia fahamuni nawaambia,
Si mthanie simba mwenyi miguu minne afuataye arufu.
Simba bora ndume hugombea jaha na cheo, hugombea jaha hatta macho yakafumbana.

Mimi shujaa simba mwenyi kucha aondoaye ari,
Avundaye gereza na ngome kwa hila,
Hujipiga kifua changu nikajitia katika shari.
Siogopi nyuta zao na mafumo na ingameta; wengi waliotandika chini na wenyi kukimbia wanaorudi kwa nyuma.

POEM OF LIONGO.

What makes the lion cry is every vileness and iniquity,
The lion cries from remembering, and I tell you,
Think him not a lion with four feet that tracks a scent
The great male lion strives for his object and his rank; he strives for his object till his eyes are closed.

I am valiant, a lion with claws, taker away of disgrace,
Breaker of prisons and forts by stratagems,
I beat my breast and cast myself among evils.
I fear not their bows and spears that shine; many are they who are cast down, and who flee and go backward.

I am a lion that is of use to gain an object or a rank,
I cast myself into the midst and humble those who praise themselves;
Fear not your enemies when they are gathered, because of their numbers.
I fear not their thousands, I alone it is who am myself a thousand by being brave.

I am the great one that strive for my honour,
I accept not the vileness of a creature that had a maker,
I draw my dagger where a thousand are and rush among them,
I make my breast my shield; where they are pressed together I divide them, without fearing the thorns or prickles to prick me.

Mimi ndimi simba nifaaye jaha na daraja,
Najitia kati nikawathilisha wanaojisifu;
Usiogope adui zako wakikutana kwa wingi wao.
Siogopi alafu zao nami peke yangu ndio nilio moyo wangu alfu kwa ajili ya kuwa thabiti.

Ndimi mkubwa mgombea yangu heshima,
Unyonge sikubali ya kiumbe aliyeumbwa,
Natoa jambia penyi elfu nikajitupa kwao.
Kifua nitatenda ngao wazibwapo nikawazibua, nisiogope miiba wala kombe ya kunichoma.

Mwanzi ata kicho na wachao sendanye nao,
Nao fawithi umuri kwa Muungu anusurao,
Siche ya ziumbe na zituko wakutishao.
Kufa kwa Muungu na shabuka limkutao; si kwa wali-
mwengu mivi kikwi ingakufuma.

Watetea jaha woka nyoyo wasio changa
Watwa miwili wakalisha misu na panga
Waondoao thuli penyi 'ari wakaitenga.
Si simba mikia wameao vuzi na singa; simba mashujaa
wasabili ngozi na nyama.

Tamati nishize takhamisi kinaathimu
Ya Lionga fumo nimaziye kuikhitimu,
Mwona lahani akitoa hana laumu,
Wapata ajira kumlipa Mola karimu; siku ya majaza wali-
pwapo wawi na wema.

Rafiki acha uoga na waogopao usifuatane nao,
Nao mwachie maisha kwa Muungu aponyaye,
Usiche mambo ya viumbe na khofu yakuogofishayo.
Kufa ni kwa Muungu na shabuka yampatao; si kwa wali-
mwengu, mishare alfu ikikuchoma.

Wagombea jaha zimenyoka nyoyo wasioogopa malaana,
Hutwaa maungo wakalisha sime na panga,
Waondoao unyonge penyi ari wakaiweka kando.
Si simba mwenyi mkia waotao nyele za shingo na mgongo,
lakini simba ni watu mashujaa waachiliao ngozi na
nyama.

Friend, leave fear, and go not with the fearful,
And leave your life to God who saves,
Fear not creaturely things, nor dreads which affright you.
Dying is of God, and the snare that takes him, not of the men of this world, though a thousand arrows should pierce you.

They who strive for their rank, their hearts are right, they fear no curses,
They take the bodies and feed their falchions and swords,
Who take away vileness, where reproach is, and set it aside.
They are not lions with tails, and hair growing on the neck and back; but lions are heroes, who have nothing to do with skins and beasts.

It is done, I have finished the stanzas of five lines which I composed
Of Liongo the chief, I have finished completing them.
He who sees a bad expression if he takes it away is not to blame;
He will get a reward, which the bountiful Lord will pay him when the days are accomplished for repaying bad and good.

Imekoma, nimeisha shairi la vituo vitano ninaotunga,
Za Liongo jumbe nimekwisha kuimaliza.
Aonaye neno la kuharibika akiliondoa hana matayo,
Hupata ajira atakayomlipa Muungu mpaji siku ya kujaziwa walipwapo wabaya na wema.

Na mwenyi kutunga mbaarifu yakwe isimu,
Ni Abdallah Muyuweni mumfahamu,
Ibun Ali bun Nasiri mwenyi makamu,
Farii ya Makka shimukati lao Farimu ; fungu la Muthari, Mutalibu na Hashima.

Nipulikizani na sabuye niwakhubiri
Ni Ali Shekhi maulana Abubakari,
Ibun Salim maunsabu ya kukhitari,
Mungi wa karama buruhani na mashuhuri ; kwa zamani zakwe hakwalina kamaye kama.

Na mwenyi kutunga nawaarifu jina lake,
Ni Abdallah Muyuweni iwelee,
Ibun Ali bun Nasiri mwenyi utukufu,
Utawi wa Maka, asili ya chimbuko lao Farimu, kizao cha Muthari, Mutalibu na Hashima.

And the author, I will tell you his name,
It is Abdallah Muyuweni, remember him,
Son of Ali, son of Nasr the glorious,
A branch of Mecca, sprouting from Farimu [in Hathramaut], a descendant of Muthar, Mutalib, and Hashim.

Listen to me, that I may tell you his tribe,
It was of Sheikh Ali our lord Abubakr,
Son of Salim, a choice rank,
Working many wonders, his signs are manifest; in his time was no likeness to be found like his.

Nisikilizeni kabilaye niwahubiri,
Ni Ali Shekhi seyidi yetu Abubakari
Ibun Salim daraja ya kukhitari,
Mwingi mwenyi kabuli dalili zake zi wazi, kwa zamani zake hakupatikana mfano wake mfano.

UTUMBUIZO WA GUNGU.

GUNGU DANCE SONG.

UTUMBUIZO WA GUNGU.

GUNGU LA KUFUNDA.

PANI kiti, nikae kitako,
Tumbuize wangu Mananazi,
Tumbuize wangu manamke,
Mpangua hamu na simanzi.
Husimama tini wa mlango
Kiwa nde kwenda matembezi,
Chiwa nde kaingia shughuli,
Kiwaambia wakwe waandazi,
Kamwambia Sada na Rehema
Mwandani pasiwa ajizi,
Wandani, tendani haraka,
Mwandae wali na mtuzi.
Akimbona nimelimatia,
Kaondoa chakwe kiyakazi,

THE SAME IN COMMON SWAHILI.

NIPENI kiti, nikae kitako,
Nipembeze Mananazi wangu,
Nipembeze mwanamke wangu,
Aniondoa hamu na simanzi.
Husimama chini ya mlango
Nikitoka kwenda kutembea,

GUNGU DANCE SONG.

POUNDING FIGURE.

GIVE me a chair, that I may sit down,
And soothe my Mananazi,
That I may soothe my wife,
Who takes away my grief and heaviness.
She stands under the door,
When I go out to walk,
When I go out on business,
She tells her servants,
And says to them, "Sada and Rehema,
"Cook, and do not delay,
"Cook, and make haste,
"Cook rice and curry."
If she finds I stay long,
She sends her slave girl,

Nikitoka kufanya shughuli,
Huwaambia watumishi wake,
Akamwambia Sada na Rehema
Pikeni msikawilie.
Pikeni, mfanya upesi,
Mpike wali na mchuzi.
Akiniona nimekawilia,
Humtuma kijakazi chake,

Mwangalie usita wa yumbe,
Ao kwao kwa fumo wa ezi,
Mwangalie tengoni pa nduze,
Ao kwao kwa mama shangazi,
Kampate, hima uye naye.
Watendani hatta njeu shizi?
Kamwambia, bwana, waamkuwa,
Tenda hima, sifanye ajizi,
Yanga lako wimie tutule,
Na matoni hutuza tozi.
Kaamba tende tangulia, naja,
Kamtuze, ate simanzi,
Kamwandama nyuma kiongoya,
Akinuka meski na mbazi.
Akiingia kampa salamu,
Kamjibu mwana wa Hejazi.
Saa hiyo kaondoka akaima,
Kamwandika mkono wa fuzi,
Kamwombea Muungu Jabari,
Ewe mama, Mola ngwakujazi.

Mtezame njia ya Sultani,
Ao kwao wa mfalme aliyetawala,
Mtezame vikaoni vya nduguze,
Ao kwao kwa mamaye, shangazi lake,
Kamshike, upesi uje naye,
Wafanya nini hatta wakati huu?
Kamwambia, Bwana, unakwitwa,
Twende upesi, sifanye uvivu,
Kukawilia kwako huchoka kusimama
Na machoni yatoka machozi.

"Look for him in the Sultan's way,
"Or there with the sovereign prince,
"Look for him on the seats at his brother's,
"Or at his mother's, his aunt's,
"And take him, come with him quickly,
"(What are you doing till this time?)
"And tell him, 'Master, you are called,
"'Let us go quickly, do not be slow,
"'Your delay makes her weary of standing,
"'And tears come from her eyes.'
"And tell him, 'Let us go, go before, I am coming,
"'And comfort her that she may leave grieving.'
"And follow him behind, walking elegantly,
"As he smells of musk and ambergris."
When he goes and salutes her,
The child of Hejaz replies to him,
At once she rises and stands,
And puts her hand on his shoulder.
And he prays for her to God the Lord of all,
"O mother, may God supply your needs."

Kamwambia, twende tangulia nnakuja,
Kamtulize, awache majonzi,
Kamfuata nyuma kwa tambo,
Akinuka mesiki na ambari.
Akipita akamwamkia,
Kamjibu mtoto wa Hejazi.
Marra hiyo akaondoka akasimama.
Aka'mweka mkono wa bega,
Kamwombea Muungu Jabari,
Ewe mama, Muungu atakujalia.

Akiinua mkonowe mwana
Kaupeeka juu la mwanzi.
Akaangua kisuto cha kaye,
Cha kinisi chema matorazi,
Ka'mweka kituzo cha mato,
Buni ami, mwana wa shangazi.
Kimwambia, bwana na tukae,
Siimemno, ukataajazi.
Nitiani hoyo Timi aye,
Na anguse, ate masindisi,
Apakue pilao ya Hindi,
Mzababu isiyo mtuzi.
Ete kiti chema cha Ulaya,
Na sinia njema ya Shirazi
Munakashi inakishiweyo,
Na sahani hung'ara ja mwezi.
Kaamuru khodama na waja,
Ai nini hamtumbuizi ?
Bassi hapo akamwandikia
Naye Timi yushishiye kuzi,

Akainua mkono Mwana
Akaupeleka juu ya mwanzi.
Akaangua kisuto cha kikale,
Kizuri kimetariziwa,
Akamweka kitulizo cha macho.
Mwana wa ndugu wa babaye, na mwana wa shangazi.
Akamwambia, Bwana tukae kitako,
Usisimame mno, ukafanye uvivu.
Mwiteni huyo Time aje,
Upesi, awache usingizi,

And the mistress lifts up her hand,
And puts it up to the bamboo,
And takes down a large cloth of ancient work
With a beautiful border woven into it.
And he puts a handkerchief to her eyes,
The child of his father and child of his aunt.
And she says to him, "Master, let us sit down
"Do not stand over much, and make yourself tired.
"Call that Timé, let her come
"Quickly, and leave off sleeping,
"Let her dish up an Indian pillaw,
"With raisins without curry.
"Bring a fine European chair,
"And a good Persian tray
"Engraved with engravings,
"And a dish shining like the moon."
And she says, "Let the slaves come too,
"Why are you not singing?"
Immediately it is laid for him,
And Timé has taken the water bottle,

Apakue pilao ya kihindi,
Ya zabibu haina mchuzi.
Lete kiti kizuri cha Ulaya,
Na sinia njema ya Shirazi
Imetiwa nakishi,
Na sahani inang'ara kama mwezi.
Akanena watumwa na waje,
Kwa nini hamwimbi?
Marra hiyo akaandikiwa
Na Time ameshika guduwia,

Yapejetó maji ya zabibu
Kimnyesha kama mna shizi.
Kimlisha akimrehebu
Kimwonya kwema maozi.
Kimlisha tambuu ya Siu,
Ya layini layini ya Ozi,
Kiukuta kuno kimwakiza,
Kwa iliki pamwe na jozi.
Nikumele kusifu mbeja
Mteule wangu Mananazi.

GUNGU LA KUKWAA.

MAMA, nipeeke, haoe kaoe
Urembo na shani Ungama,
Haoe mnara mpambe mpambe,
Uzainyeo heshima.
Na wenyi kupamba patoto patoto.
Wavete vitindi na kama,

Imetiwa maji ya zabibu
Akimnywesha kama mnyua tembo.
Akimlisha akimrai
Akimwonyesha kwema malazi.
Akimlisha tambuu ya Siyu,
Laini laini ya Ozi,
Akaikunja akimtia kinwani,
Na iliki pamoja na lozi.
Nimekoma kusifu mwanamke
Wa kuchagua wangu Mananazi.

In it has been put the juice of raisins,
And she makes him drink it like a drinker of wine.
And she feeds him, putting morsels in his mouth,
And shows him a good place for lying down,
Giving him to chew betel leaf from Siwi,
Soft and smooth from Ozi.
She folds it and puts it into his mouth,
With cardamoms and almonds.
I have finished praising the girl,
My choice one, Mananazi.

THE STUMBLING FIGURE.

MOTHER take me that I may see, may see
Beauty and ornaments at Ungama,
That I may see the tower adorned, adorned.
And dressed up for honour.
And those adorned children, children,
They have put on bracelets and collars.

THE SECOND FIGURE IN COMMON SWAHILI.

MAMA, nipeleke hatazame
Uzuri na pambo Ungama,
Hatazame mnara umepambwa,
Uliotengenezwa kwa heshima.
Na waliopamba watoto,
Wamevaa timbi na vidani,

Wavete saufo ziemba ziemba,
Na mikili bee na nyuma.
Wavete libasi teule teule,
Kwa zitwana bee na nyuma.
Watukuze panga ngao na ngao.
Mtu hutoshea kuona.
Kujile Mngazidja na kubu na kubu,
Ujile kutaka harubu.
Kujile Mgala na mata na mata,
Ujile kutaka kuteta.
Tutawatilia ukuta ukuta,
Wasituingilie myini.

Wamevaa sarufu na vilemba,
Na tamvua mbele na nyuma.
Wamevaa nguo za kuchagua,
Kwa watumwa mbele na nyuma.
Wamechukua panga na ngao.
Mtu hutaajabu akiona.

They have put on gold frontlets and turbans, turbans
With fringes before and behind.
They wear clothes most choice, most choice,
With slaves before and behind,
They hold up swords and shields, and shields,
One is astonished to see them.
There is come a Comoro man with a pot, a pot,
He has come wanting strife,
There is come a Galla with a bow, a bow,
He has come wanting to fight.
We will build against them a wall, a wall,
That they may not come to us into the town.

Amekuja Mngazidja na kopo,
Amekuja kutaka vita.
Amekuja Mgala na uta,
Amekuja kutaka kupigana.
Tutawajengea ukuta,
Wasituingilie mjini.

MWANZO WA UTENZI WA AYUBU.

BEGINNING OF THE UTENZI ON JOB.

MWANZO WA UTENZI WA AYUBU.

Akhi pani karatasi
Na wino mema mweusi
Na kalamu ya unyasi
Ambayo yaihtariwa.
Na andike nikikutubu
Hadithi ya Kiarabu
Kwa khabari za Ayubu
Tumwa wa Mola Jalia.
Napenda kuwakhubiri
Kiarabu kifasiri
Kwa lugha yetu thahiri
Pasio isiomwelea.
Na maanaye juani
Kuyafasiri wendani
Kuna wengi insani
Kiarabu wasiojua.
Ndipo ikanipendeza
Lugha yetu kueleza
Kinuthumu kikutubu
Yalio katika kitabu,
Kwa Kiswahili choua.

* * * * *

BEGINNING OF THE UTENZI ON JOB.

My brother give me paper
And good black ink
And a pen of reed
Which has been selected.
And let me write, inditing
A story from the Arabic
With an account of Job,
The prophet of the Lord of glory.
I love to inform you,
Explaining from the Arabic,
In our language manifestly
Where it was not clear.
And know ye its meaning,
To explain it to our friends,
There are many people
Who do not know Arabic.
Thus it is that it pleases me
To explain in our language,
By speaking and writing,
What is in a book,
Telling it in Swahili.

* * * * *

NOTES.

EXPLANATIONS OF WORDS IN ITALICS.

Alhunseyidi — *See* Note		36	*Mazu* — *See* Note		44
Bao	,,	9	*Mchuzi*	,,	5
Baraza	,,	19	*Mkaja*	,,	16
Buku	,,	93	*Mnazimoja*	,,	74
Bumunda	,,	76	*Mtama*	,,	25
Chicha	,,	4	*Mtobwi*	,,	38
Felefele	,,	53	*Muhadim*	,,	27
Hodi	,,	8	*Pice*	,,	97
Joho	,,	35	*Seyedina*	,,	86
Kanzu	,,	29	*Shamba*	,,	13
Kathi	,,	83	*Subalkheir*	,,	34
Kenge	,,	39	*Tambuu*	,,	6
Kisuto	,,	70	*Tango*	,,	12
Kitoweo	,,	5	*Tialu*	,,	18
Ladu	,,	77	*Ubeleko*	,,	16
Masalkheri	,,	32	*Upato*	,,	101
Masheela	,,	96			

NOTES.

[P. 17, l. 20. And they stayed in her house till the space of days was ended.] It is the rule on the Swahili coast that the father or family should find her a house, and that the should go to live with her, not she with him. If a man al wives, he is bound to spend an equal portion of his time e's house. In practice, men often make their own mother's home; others have a house of their own in which their live, or perhaps one wife, and have regular times for wives' houses. But among poor people many have nd her house is their home.

It is a rule to spend seven days after marriage in the bride's house without going out, during which time the bride's father sends provisions daily, and the bridegroom is scented, and his hands and feet stained with henna, as is usually done by women. This period of seven days is called *fungate*, a word which does not occur otherwise in Swahili, but which in several of the negro languages means *seven*. See p. 49.

2. [P. 17, l. 29. Hard dry scorched rice.] It is usual in cooking rice to pour away the water when the rice is nearly done, and then reversing the lid of the pot, to fill it with live embers, and set the pot so covered on one side until the *kitoweo* (see note 5) is cooked. This hot cover makes a dry skin on the top of the rice, which frequently gets brown and scorched: it was this dry skin, called in Zanzibar *ukoko*, that the stepmother chose for her husband's child.

3. [P. 19, l. 26. Let us eat together.] It is not usual among rich people for women and men to eat together, but it is frequently done among the poor.

4. [P. 19. *Chicha*.] In all cooking in Zanzibar, a cocoa-nut is the first thing required. It is cracked across by a skilful tap or two, the juice is allowed to run away, and the nut scraped to a coarse meal by the help of an instrument called an *mbuzi* (goat). The *mbuzi* is a piece of plank about two and a half feet long, armed at the end with a flat iron blade about one inch and a half in width, serrated at the edges. A piece of plank near the blade at right angles to the main piece serves to tilt it up at a sufficient angle; another near the opposite end, and on the upper side, serves as a sort of back for the cook, who sits astride the *mbuzi*, and works the half cocoa-nut upon the iron blade till the inside is scraped out. Water is poured over the scrapings, and they are squeezed with the hand until the water becomes a thick milky fluid, which is called *tui*, and is the main part of the *mchuzi* and of all curries. The *chicha* which remains is very woody, and is generally thrown away, unless used as here, as a sort of soap to soften and clean the hands.

5. [P. 19, l. 34. *Mchuzi*, *kitoweo*.] *Kitoweo* is a general name for whatever is eaten with the rice or grain: it may be meat, or fish, or merely salt. The most common *kitoweo* with rich people is a curried fowl, among poorer people, a fresh fish or a little bit of some salt fish. Great quantities of salt shark are brought every year to Zanzibar by the Arabs, and are eaten by the slaves and the poorest classes of free men. The *mchuzi* is the gravy or curry, or whatever liquid stuff is served with the *kitoweo*. It is most commonly a kind of

curry. The rice is served in a large dish or wooden platter, and the *kitoweo* and *mchuzi* in a common English pint basin. The party first wash their hands, which is always done by water being poured over them; then sit round the rice and help themselves with their right hands, taking up a little ball of rice and pitching it into their mouths. Sometimes the *mchuzi* is poured over the rice, sometimes the ball of rice is dipped into it, and a morsel of the *kitoweo* is taken now and then by way of relish. After eating, a draught of water is taken, then the hands are washed as before, and generally a nap follows.

6. [P. 21, l. 3. *Tambuu.*] The *tambuu* is the leaf of the betel pepper, in which a little piece of areca-nut, a little lime, and a little tobacco are folded up, and the whole is then slowly chewed. One effect of this chewing is to make the teeth and spittle a bright red. There is an enigma founded on this. *Nimekwenda njiani, nimeona kisuto; mwenyi kisuto sikumwona.* "I went on the way and I saw a woman's cloth (which is often red); the wearer of the cloth I did not see." The answer is—*Mate ya tambuu*—"Spittle coloured by betel leaf." See p. 481.

7. [P. 21, l. 5. The bedstead.] A *kitanda* is the first article of furniture any one in Zanzibar will procure: it serves for table, chair, couch, and bedstead, all in one. It is an oblong frame, raised on four legs, about two feet from the ground, and laced across with cocoa-nut cord or with thin strips of matting; over this an *mkeka* (a large oblong mat) is spread, and among rich people a thin Indian mattress and a pillow or cushion; poorer people sometimes use the wooden head-rest of the negro tribes, and often sleep without anything at all. The cloth, which was a dress by day, becomes a coverlid by night, and except for the mosquitoes it makes a very cool and comfortable sleeping-place.

8. [P. 25, l. 29. *Hodi.*] As there are no knockers or bells in Zanzibar, and the doors are generally open, it is customary to call out *Hodi! Hodi!* until some one comes. It is the height of rudeness to go farther than the hall until invited in. If the door is shut, it is usual to knock as well as to cry *hodi!*

9. [P. 29, l. 24. Play at *Bao.*] This is a very common game on all the East African coast. It is properly played with a seed called *komwe*, on a board in which are sunk thirty-two little cup-like hollows, but it is very often played with pebbles in holes made in the ground.

10. [P. 31, l. 7. The head of the fish.] Fishes' heaads are the

cat's meat of Zanzibar: they are carried round in cocoa-nut baskets, which excite as much attention among the cats as the analogous barrow in England.

11. [P. 31, l. 21. Her mother's grave.] It is very noticeable that tombs and Mohamedanism go together on the African coast: the heathen always hide their places of burial. Zanzibar and its outskirts are full of tombs, and feasts are periodically held at the tomb in memory of the deceased.

12. [P. 31, l. 23. *Tango.*] The tango is a gourd about the size and shape of a vegetable-marrow, but tasting very much like a cucumber. It is always eaten raw.

13. [P. 31, l. 27. *Shamba.*] *Shamba* is a very wide word; it is used for a garden or for any plantation however large, and the plural, *mashamba*, answers to our phrase, *in the country*. *Kimashamba* is used for *a country dialect*.

14. [P. 33, l. 15. Strips for mats.] The sleeping mats (*mikeka*) are made by plaiting narrow strips, often less than an inch wide, of an indefinite length. Most of the strips are in one colour, dyed after plaiting, but some are made of various coloured strips plaited into a pattern. Six or eight of these sewn together side by side make the pattern for the large mat; they are then cut in pieces as long as the mat is to be wide (generally about three feet), and enough of them sewn together to make the length of the mat (about six feet), the pattern always running across and not down the *mkeka*. The material is obtained from the leaf of a species of palm split more or less finely, according to the intended fineness of the mat. The best are made at Mombas; those made in Zanzibar itself are coarse and harsh by comparison. Other kinds are made at Chaole and in Great Comoro. Making these mats is one of the chief employments of the lower classes of women.

15. [P. 33, l. 32. A pole to tie her to.] In the Swahili, *mti kati*, *i.e.*, a post between (the legs). This is a favourite means of imprisonment where walls and doors are so easily broken through. The feet being fettered, the prisoner can only move round the post. See pp. 227 and 441.

16. [P. 45, l. 2. The clothes, and the dowry, and the *mkaja*, and the turban, and the *ubeleko*.] These are customary presents at a wedding. The clothes and the dowry are given to the wife as her own property. The *mkaja* is a cloth worn at certain times by women, and the *ubeleko* is another cloth, used I believe to sling a child on the back with; these are given to the bride's mother. The

turban is the present to the bride's father; it is not necessarily a turban, all kinds of gifts passing under this name (see p. 175). On the completion of any considerable work a turban is always given, being a present proportioned to the magnitude of the work. It is said that builders of dhows often leave some secret defect until they get their turban; if it satisfies them, they make a pretext to go on board and put it right; if not, the dhow is soon found to need repairing.

17. [P. 45, l. 11. Feet-washing, door-opening, gift in the hand.] These are presents at the completion of a wedding. Unmarried women in Zanzibar have an elder woman called their *kungu*, who is a general adviser, and superintends for them all that belongs to their marriage. After the ceremony, at which the bride is not present, and a few days' subsequent feasting, the time comes when the bridegroom is for the first time to see the bride. He has then to give the *kungu* the *kiosha miguu*, or feet-washing, for her trouble in getting the bride ready. When he goes to her room he finds the *kungu* at the door, who will not let him in till he has given her the *kifungua mwango*, the door-opening. He then goes in and looks at the bride, but does not stay with her: in going he leaves with her the *kipa mkono*, or gift in the hand.

18. [P. 45, l. 24. *Tiabu.*] A game played by throwing up small pieces of stick, &c., and watching how they fall.

19. [P. 45, l. 30. *Baraza.*] A bench or seat outside a house. It is of stone in stone houses, and of earth in mud houses. Here the master sits when disengaged, and his friends come and drink coffee and chat with him. The Sultan's *baraza* is his public audience. It is usual for the Sultan in Zanzibar to sit in public several times every day, and all business is supposed to be there transacted.

20. [P. 49, l. 11. Sheikh.] In Arabic *an old man*, hence a title of respect, but applied especially to men of learning. Here it is merely a name of honour.

21. [P. 49. l. 13. Mualim.] In Arabic *a teacher*, a man learned in the Mohamedan law, who comes to write the contract of marriage. Contracts and deeds are in general written by the *kathis*, or judges, who become thus at once conveyancers and witnesses.

22. [P. 49, l. 31. A good day.] *i.e.*, a lucky day, about which there are infinite superstitions.

23. [P. 51, l. 5. When the sun had set.] It is highly indecorous for a respectable woman to be seen abroad in the daytime; hence all visiting and moving, and whatever requires a woman's presence, is done after sunset. See an instance at p. 401.

24. [P. 51, l. 25. The dustheap.] Every African village has a dustheap or two just outside it, where ashes and refuse are thrown, and there is a dustheap by or in every road that leads out of Zanzibar.

25. [P. 51, l. 26. *Mtama.*] A kind of millet known at the Cape as Caffre corn; it grows very tall, with a large bunch of round grains at the top. It is the commonest grain throughout all Eastern Africa.

26. [P. 51, l. 29. An eighth of a pillar dollar.] That is about sixpence. The current dollar of Zanzibar is the Maria Theresa crown, worth about four shillings and twopence. The Spanish pillar dollar is now worth a little less. The native name is *reale ya mzinga, cannon dollar*, the pillars being taken for cannon by a very natural mistake.

27. [P. 53, l. 5. *Muhadim.*] Besides the Arab chief who is called by Europeans the Sultan of Zanzibar, there is a sort of Sultan called the *Munyi mkuu* (great chief), who represents the ancient kings of the country. His family is said to have been of Persian origin; but many years ago an Arab from Yemen married the heiress of the old family, and became its second founder. The Muhadims, who represent the old inhabitants, occupy a number of villages in the island, and pay for each family two dollars yearly; of these the *Munyi mkuu* now gets only one, the other being taken by the Arab Sultan. They also help the two Sultans at harvest and clove-picking time. The rest of the island is owned by Arabs and others, and worked by their slaves. The Muhadims are very shy and distrustful: they only come into the town occasionally, to bring firewood and country produce. There are said to be two dialects in use among them, neither of which are intelligible to the townspeople.

28. [P. 53, l. 5. *Baazi.*] Baazi are a sort of hard pea, which grow on a bush, not altogether unlike the *laburnum* in its leaf and flower; the twigs are very long and pliable.

29. [P. 57, l. 28. *Kanzus.*] The kanzu is a long garment reaching from the neck to the heels, with narrow sleeves. It opens for a short distance down the breast. Men's kanzus are invariably in a white material (some are made of net), or in a stout calico of a brown ochre colour, called *khuthurungi;* they are always adorned with stitching and patterns in red silk round the neck and wrists, and down the chest. Women's *kanzus* are made in materials of all kinds, from printed calico to silk brocades, but are always bound with red. No respectable person of either sex ever appears without a kanzu, whatever other dress they may wear over it.

30. [P. 63, l. 7. Oh, my mother!] This is the invariable exclamation of an east-coast African when he is startled or surprised.

31. [P. 63, l. 15. Muhogo.] The cassava or manioc root, the chief food of the slaves in Zanzibar. There are two kinds; the sweet only can be eaten raw; it tastes not unlike a chestnut; in form and colour the roots resemble a parsnip, but grow in a cluster like a dahlia root. When boiled it makes a very tasteless, close waxy kind of vegetable. When dried and pounded, it is the common kind of arrowroot.

32. [P. 69, l. 32. *Masalkheri.*] The Arabic "Good afternoon." The Sultan replies, "God make your afternoon fortunate."

33. [P. 73, l. 11. *Pishi, kisaga, kibaba.*] In weight a *pishi* is about six pounds, a *kisaga* about three pounds, a *kibaba* about one pound and a half. In measure a *kibaba* is about a pint basin full.

34. [P. 77, l. 11. *Sabalkheiri.*] The Arabic "Good morning." These Arabic salutations are very frequently used in Zanzibar, there being no Swahili equivalents.

35. [P. 77, l. 34. *Joho.*] Joho means woollen cloth in general, but is used specially of a long coat reaching to the ankles and open in front, which is worn by gentlemen. They are always adorned with gold and silk embroidery round the neck and down the front as low as the waist, and have a silk piping round all the edges.

36. [P. 79, l. 1. *Albunseyidi.*] *Of the sons of lords,* lordly.

37. [P. 79, l. 3. *Daria, kariyati.*] Special kinds of stuff. The common Muscat turban cloth is a blue check with a red border at the ends: each pattern has a different name.

38. [P. 79, l. 8. *Mtobwi* wood.] Every one carries a stick with a handle turned at right angles to the stem. The best kind are made of a wood which will bend nearly double, but like a piece of lead, without returning until straightened again.

39. [P. 83, l. 1. *Kenges.*] The *kenge* is a large water lizard, with a slender body and long limbs. Including the tail, they are often five feet long.

40. [P. 83, l. 18. The sword under his armpit.] Swahilis always wear their swords hanging from a short strap, which passes over the left shoulder only, so that the top of the hilt is near the left armpit.

41. [P. 87, l. 23. Every nation should play its own music.] Seyed Majid, the present ruler of Zanzibar, has soldiers of four or five nations, Arab, Turk, Persian, Belooch, and Indian. I suppose this suggested the several nations in the story.

42. [P. 91, l. 4. The door fastened outside.] All doors in Zanzibar consist of two leaves shutting against the threshold, opening inwards, and turning not on hinges but on pivots. One leaf has a large ornamental centre piece fixed to it, which prevents its opening until the other is opened. The door which must be opened first has always a short chain with a flattened end fitting over a staple on the outside of the threshold. When a house or a room is shut up the chain is put over the staple and a padlock put on. While I was in Zanzibar a robbery was committed, where the thieves had taken the precaution to put down the chains of all the doors in the street, so that when the alarm was given the people were all fastened in their houses, and could not get out to help.

43. [P. 91, l. 32. For a fly to die in cocoa-nut juice is no loss.] The cocoa-nut juice, *tui*, is explained in note 4. The proverb, as Masazo told it, was, "For a fly to die on a sore [kidondani] is no loss;" but my more refined friends said that that was a dreadfully coarse idea, as indeed it was, and they substituted *tui*, as the delicacy which a fly might be glad to be drowned in.

44. [P. 95, l. 32. *Mazu.*] Mazu are a kind of banana.

45. P. 97, l. 30. A girl of nine.] Girls are held to be marriageable between nine and ten.

46. [P. 99, l. 17. Into the court.] All stone houses in Zanzibar have a central court, or at least a light hole, with open corridors round it on each story. One object of this is that women may get light and air without being seen from the outside. With the same object mud houses have an enclosed yard, shut in by a high fence of plaited cocoa-nut leaves. See p. 23.

47. [P. 99, l. 26. Slaves and goods.] The Swahili is a euphemism. *Kinenacho na kisichonena*, what speaks, *i. e.*, *slaves*, and what speaks not, *i. e.*, *goods and dumb animals*. See p. 307.

48. [P. 101, l. 10. The time when all prayers are granted.] The *leilat al kadri*, the "middle night" of the Ramathan, when whatever is prayed for is supposed to be surely granted.

49. [P. 103, l. 24. Five o'clock.] It must be remembered that the sun always sets about six o'clock, and that by half-past six it is dark.

50. [P. 105, l. 14. Escape from the sun]. By beginning their journey early.

51. [P. 111, l. 6. And the master went in.] In the Swahili, *and that youth went in.* This was explained to me by the answer, "Every man is a youth in his own house."

52. [P. 115, l. 30. Mdarabani.] A kind of striped silky material from India.

53. [P. 117, l. 5. *Felefele mawele.*] A red inferior kind of millet brought from Brava.

54. [P. 121, l. 28. Such as they tie on camels.] Camels are only used in Zanzibar to grind in oil mills, and while at work have blinders on their eyes made of basket-work. They are very unhealthy and soon die. A few are brought down from the Somauli coast to be slaughtered and eaten.

55. [P. 129, l. 2. My sheikh.] See note 20.

56. [P. 129. l. 14. Which I hang on my shoulder.] Even men and women in Zanzibar are fond of wearing a scarf or cloth thrown over one or both shoulders. See p. 163.

57. [P. 129, l. 16. The old woman is crying.] In the Swahili there is added, *Haliki hatafuniki*, "*she is not eaten, she is not chewed;*" meaning, I suppose, that as some things are eaten; and some, like sugar-cane, only chewed and not swallowed; and what is done neither with is in no way disposed of; so the old woman remained with her errand unfulfilled.

58. [P. 143, l. 30. Ajabtu rangadida, &c.] I am indebted to the kindness of the Rev. Dr. Kay, formerly principal of Bishop's College, Calcutta, for the following suggestions as to these verses. They may be read thus in Urdu :—

'Ajab tu ranj-didah,—na kitna hi Raja Ilahi!—
Eke khurdah nari, eke khurdah shire;
Raja bandakhana, ghulam badshahi,
'Ajab tu ranj-dida, kitna hi Raja Ilahi!

And their literal English would run thus :—

"A wonder, truly, well-proved; oh, how great a King is not God!
One the water ate, one a lion ate;
The King in a dungeon! the slave a monarch!
A wonder, truly, well-proved; how great a King is God!

My Swahili informant gave me the words exactly as they are printed in the text, but did not know whence they came, or what language they were in.

I am glad to be able here to acknowledge my obligations to the great kindness of the Rev. Dr. Kay, and the friends whom he has consulted for me, on this and on many other occasions.

59. [P. 165, l. 30. Sodani.] In the Arabic original this island is called the island of Zunuj, or "the blacks," whence originated the

name Zanzibar, in Arabic Zénjibar, the meaning of which answers exactly to our phrase, "the negro coast."

60. [P. 175, l. 23. My turban.] See note 16.

61. [P. 179, l. 34. Nuhás.] Nuhás is the Arabic for *brass*.

62. [P. 193, l. 2. The tongue has no bone.] Therefore there is nothing to check a man's talk or to make him tell the truth.

63. [P. 193, l. 5. A new thing is good.] A sore is an amusement the first day, and only a trouble when its novelty is over.

64. [P. 193, l. 6. Running on a roof.] The stone houses hav always flat stone roofs, generally without parapets.

65. [P. 195, l. 2. Continually, continually.] Referring especially to the cord by which the calabashes are let down into the wells.

66. [P. 195, l. 10. He has fallen into a well.] This is used of any calamity, as we say, *he has got into a scrape*.

67. [P. 199. l. 22. The mortar for cleaning corn.] All grain is cleared from the husk throughout Africa by pounding in a large wooden mortar; this pounding and the sifting off of the grain and chaff is especially the work of the slave women. When I was speaking one day about the number of inhabitants in London, my Zanzibar friends asked if I could give them an idea how many women were employed cleaning the grain day by day for so many people's dinners.

68. [P. 205, l. 31. The second head-man.] In the Swahili *nokoa*. Plantations in Zanzibar have generally an Arab overlooker, called *Msimamizi*, a chief slave who is called *Nokoa*, and a second head slave called *Kadamu*.

69. [P. 221, l. 15. A headkerchief, &c.] These articles make up the dress of a Zanzibar lady: Trousers, fitting rather tightly; kanzu, see note 29; headkerchief generally of striped silk, arranged round the head so as completely to hide the hair, with ends hanging down behind; a mask reaching down to the upper lip, made of gauze with an opaque gold band down the centre and across the bottom (it leaves the eyes and part of the forehead visible through the gauze, and the lower lip and chin visible below it); the veil is a square of black silk about two yards each way, which is thrown over the head and envelops the whole figure when out of doors; in-doors it is replaced by a scarf. Some wear, besides these, a sort of sleeved waistcoat, much embroidered with gold and coloured silks.

70. [P. 231, l. 13. *Kisuto*.] A *kisuto* and headcloth make the dress of a woman slave. The headcloth is a piece of blue calico covering the head and hanging down the back nearly to the ground

in two long ends, which are often adorned with spangles. It is tied on by a string passed loosely under the chin, from which generally hangs a silver ornament called a *kibau*. The *kisuto* is a large piece of calico about two yards square, wrapped tightly round the body immediately below the armpits, and reaching to the ankles. It may be of blue or of printed calico; a pocket-handkerchief piece is very commonly used, and it is often of some red stuff. See note 6.

71. [P. 233, l. 14. Banyans.] The Banyans are heathen Indians coming chiefly from Cutch. They come in great numbers, but never bring their wives, and never settle permanently in Zanzibar. The Hindees are Indian Mohamedans: there are two tribes, the Khojas and Bohras, of which great numbers are settled in Zanzibar. Almost all the trade of the country is in the hands of one or other of these Indian tribes. The five chief national divisions in Zanzibar are those in the story. 1. The Arab rulers and gentry, including the half Arab Swahili. 2. The Banyans. 3. The Hindees. 4. The Europeans, of whom there may be in all thirty or forty. 5. The slaves and freedmen who are of negro origin.

72. [P. 243, l. 16. Don't take those things.] Because they are so cheap and common.

73. [P. 243, l. 25. With horns, and with clarionets, and drums.] The horn (*baragumu*) is a long twisted antelope's horn, with a hole near the smaller extremity by which it is sounded. The *zomari* is a short pipe with a broad mouth and a reed at the smaller end: it is very commonly used in Zanzibar, and reminds people who are not Scotchmen, of the bagpipes, by its harsh, piercing, monotonous sound.

74. [P. 249, l. 21. *Mnazimoja.*] Mnazimoja [one cocoa-nut tree] is the neck of land which connects the peninsula on which the town of Zanzibar stands with the mainland of the island: it is therefore one of the chief roads out of the town. There is only this path and one by a bridge over the creek which are always passable, though at low water the creek is very nearly dry, and may be crossed in many places. Mnazimoja adjoins and partly forms the largest cemetery of the town, full of tombs, and covered by a thick undergrowth of weeds and bushes. There is a constant stream of women fetching water passing along each of these roads, as the water in the town itself is salt or brackish.

75. [P. 253, l. 24. Its name is *Nunda.*] The Nunda is a sort of mythical beast, about which there are many stories. I heard of one story in which it ate up everything in the country except the hero, and when he killed it everything returned to life again.

76. [P 263, l. 8. Bumundas.] Bumundas are a soft kind of cake or dumpling made of mtama meal.

77. [P. 265, l. 33. *Ladus.*] Ladus are round balls from one to two inches in diameter, made of semsem seed, treacle, and spice.

78. [P. 269, l. 9. Shindano.] Shindano means a needle.

79. [P. 277, l. 4. That has two cloths.] The common slave's dress is a single cloth wound round the body just above the hips, and reaching to the knees. A second cloth is often thrown over the shoulder, or wound round the body in various ways, or made into a turban. When the loose part of the cloth would be in the way the bottom is drawn from behind, between the legs, and tucked into the top in front so as to make the cloth sit tight to the body.

80. [P. 283, l. 7. A wife of his own family.] It is always usual to marry a first cousin if there be one, partly with a view to keep property together, and partly to secure a stronger tie between husband and wife than that of a marriage which may at any moment be dissolved.

81. [P. 283, l. 31. Chuma.] Chuma means *iron* in Swahili, and *beads* in the Yao language. It is a man's name in Yao.

82. [P. 287.] In the Swahili it is interesting in this story to observe the concords required to adapt the same words to so many different subjects. The verbals are also curious, the literal version of the last string being: You gazelle *eater of* tick, and tick *sticker to* ox, and ox *drinker of* water, and water *putter out of* fire, &c. &c. The words in italics are represented by a single verbal noun governing the following substantive. The verb *to be* is very rarely expressed in Swahili.

83. [P. 299, l. 11. The cadi.] I have elsewhere translated *Kathi* by the word *judge*, which is its best English equivalent. There were in Zanzibar when I was there four Kathis; one was too old to be consulted, except in special cases; one had fallen into disgrace; and of the remaining two, one belonged to the sect of the Sultan and Oman Arabs, so that there was but one, Sheikh Yusuf, to whom the townspeople could generally go. The character of the Cadis in the Arabian Nights might very well stand for a picture of what people say of them now. Many Arabic words have got much distorted by coming to us through languages which have no *w* or *th*. This word for judge is pronounced Káh-thee. The name of the fasting month is not Ramadan, but Ramathahn: the *th* is in both these cases a thick sound like the *th* in *thee*. The man who calls the hour of prayer at the mosques is not properly a Muezzin, but a Mooeth-theen.

84. [P. 305, l. 34. Mrashi.] *Mrashi* is the name given to a long-necked bottle used for sprinkling scent over a favoured visitor; it is also a woman's name.

85. [P. 309, l. 18. Let us go and perform our devotions.] The regular Mohamedan times for prayer are. 1. Immediately after sunset, called Magaribi; this begins the day, which is reckoned from sunset to sunset. 2. Esha, about an hour later. 3. Alfajiri, about four in the morning, or when the first dawning of day is visible. 4. Athuuri, at noon. 5. Alasiri, about half-past three in the afternoon. The best observed of all these hours is that after sunset. There are a great number of mosques in Zanzibar, endowed generally with land, from the proceeds of which the lamps are supplied with oil, and payments are made to the Imám and the Muethin. This last sweeps out the mosque and takes care of it, and calls the hours of prayer, generally from the door-step, as there is only one minaret in all Zanzibar. The Imám attends on great days to lead the regular devotions. In some mosques there is always some one present to lead the devotions, but in many there is united prayer only on special occasions. A sort of homily is delivered in one of the mosques every Friday; there is no other preaching.

86. [P. 313, l. 16. Subalkheir Seyedina.] "May the morning be good, O our Lord!" The reply is, "May God make it good to the Vizir."

87. [P. 323, l. 10. Arab and Sheheri.] The people of Shehr, on the coast of Hathramant, form an appreciable part of the inhabitants of Zanzibar. They are the butchers and coarse matting-makers of the place, and many act as porters at the custom-house. The men of Shehr are of course Arabs, but *the* Arabs of Zanzibar are now the Omanis from Muscat and its neighbourhood.

88. [P. 323, l. 18. Ninga.] Ninga is the name of a kind of green dove; it is also used as a woman's name.

89. [P. 339, l. 23. Its padlock of gold.] See note 42.

90. [P. 343, l. 5. The prophet.] More correctly the *Apostle, i.e.*, Mohamed.

91. [P. 353, l. 5. To the north.] Literally to the direction towards which one turns to worship, to the *kiblah*. With Mohamedans this is towards Mecca, which is, roughly speaking, north of Zanzibar; so that by *kiblah* or *kibula*, they often mean only the north.

92. [P. 355, l. 32. Seyedati Shems.] That is "the lady of the sun."

93. [P. 371, l. 5. The *buku*.] The *buku* is an exceedingly large kind of rat.

94. [P. 377, l. 2. Salaam.] *Salaam* is the Indian salutation, as distinguished from the usual Arab ones. The Arabic, "Salaam alaik," "Peace be with you," is only used by religious persons and on formal occasions.

95. [P. 397, l. 1. With grain.] Until about the year 1840 there was no small coin in use in Zanzibar. Change used then to be given and small purchases made by means of little bags of millet seed. These are the grain referred to here and in other places in the stories.

96. [P. 401, l. 1. A masheela.] A sort of litter carried on a pole by four men, two before and two behind. There is a sort of small couch hanging from the pole, which last is generally covered with zebra skin. Masheelas are not often seen in Zanzibar, but are much used by the Portuguese in their settlements.

97. [P. 413, l. 8. *Pice.*] The only copper coin current in Zanzibar is the Anglo-Indian pice, worth about a farthing and a half. Of these a varying number goes to a dollar, sometimes 136, sometimes only 112.

98. [P. 415, last line. Pemba.] The large island to the north of Zanzibar is remarkable equally for its fertility and for its unhealthiness: the inhabitants are commonly ridiculed for stupidity. The P is pronounced with a strong aspirate like an Irish P'.

99. [P. 433, l. 25. In a sleeping mat.] The *fumba* is a kind of sleeping mat used on the mainland of Africa, which is in shape a large bag, about six feet long and three wide, opening along one side. In using the *fumba* one gets into it, and pulling it round one, and drawing the edges over one another, lies upon the open side, so as to close it completely, leaving no opening by which cold or insects can enter. *Fumbas* are often used as shrouds or coffins, the body being sewn up in one and tied along a pole, by which two men carry it to its burial.

100. [P. 441, l. 1. Shanga.] A town long since in ruins, not far from Melinda.

101. [P. 445, l. 32. *Upato.*] An *upato* is a plate of metal beaten with a stick.

102. [P. 451, l. 8. A copper needle.] A large copper needle is always used to sew matting together with.

103. [P. 479, l. 2. The bamboo.] It is very usual to build in a bamboo across the room, which then serves to hang a curtain to by way of screen, or merely to hang things on out of the way.

CORRIGENDA.

P. 171, l. 6, *for* making in game, *read* making game.
P. 279, l. 18, *for* His slave, *read* His slaves.
P. 343, l. 27, *for* his rings, *read* his ring.
P. 347, l. 2, *for* too, *read* two.

P. 4, l. 23, *for* gana, *read* gani.
P. 20, l. 16, *for* muungu, *read* mvungu.
„ l. 21, *for* mwenweye, *read* mwenyewe.
P. 98, l. 24, *for* nakisichonena, *read* na kisichonena.
„ l. 34, *for* hukuna, *read* hakuna.
P. 102, l. 9, *for* mwe, *read* 'mwe.
P. 220, l. 22, *for* kikiwe, *read* kikiwa.
P. 394, l. 19, *for* Akakaahatta, *read* Akakaa hatta.

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